

A MAPPE OF ROME:

LIVELY EXHIBITING HER
MERCILESS MEEKNESSE,
and cruell mercies to the Church
of God :

Preached in five Sermons, on occasion of the
Gunpowder Treason, by T. T. and now published
by W. I. Minister.

1. *The Romish Furnace.*
2. *The Romish Edom.*
3. *The Romish Fowler.*
4. *The Romish Conception.*
5. *The English Gratulation.*

APOC. 17.6.

*I saw the Woman drunken with the blood of Saints, and with
the blood of the Martyrs of Iesus.*

AT LONDON

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MAP OF

THE

STATE OF

NEW YORK

AND

THE

ADJACENT

WATERS

AND

THE

ADJACENT

WATERS



TO ALL THAT
WISH WELL TO OVR SY-
ON, HEARTILY AND VN-
fainedly: Grace be multiplied and
peace in our Lord
Iesus Christ.

BRethren, beloued in the Lord: You see by the Title, what you may expect in the booke following. I hope what it promiseth, shall be indeede performed. I wish it were more complete and accurate for your sakes: as it might haue beene, if the graue and diligent Author could himselfe haue set it forth: but blessed be God, that his weightier employments doe not giue him leaue or leasure. I am glad I haue it for you as it is, through my earnest request to him: whose modesty thought it unworthy the publication, and my paines in writing it.

Reasons of this my request and paines, I can giue you many. First, I thinke it necessary, that our God, our gracious and louing God, may haue the praise of all his mercies (and namely that of *this day*) still reserued to himselfe wholly. His workes are glorious, and the benefit of them not confined to a scantling of time. Therefore these

To the Reader.

Gratulations cannot be lesse seasonable now than they were at the day of Deliuernce. Secondly, this I hoped might be a meanes to restraine our declining times from gazing and doring on that pompous Harlot, the Church of Rome. For when our nation shall see, and consider a fresh, how insatiable she hath alwaies beene of blood, and English blood ! I cannot thinke we can be so inconsiderate, as to dreame of any toleration, much lesse any found reconcilment with so implacable an enemye. Thirdly, I thought it not altogether impossible hereby to stop the slanderous mouthes of misse-conceiuing persons, scattered abroad through all the Country, yet pleasing themselues in the common error: who seeing in some good men a difference of iudgement in some small matters, presently conclude them enemies of the State, &c. For this I will say of the Author, (and I say the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost :) that hauing beene partaker of his Ministry some hundreds of times, I neuer heard him more earnest, or more faithfull, than in this Argument. And the whole Towne of Reding will testifie with me of his holinesse, lowlinesse, peaceablenesse, vnweariable painfullnesse, and other graces besecming his calling: which no ill-willer could euer yet impeach. Fourthly, and lastly, my intent is hereby to stirre vp our drowfie and forgetfull hearts to due thankfulness for so great a Deliuernce. And this (me thinks) is more than necessary. For when I behold the generall view of the Land, and the quality of peoples manners,

Rom 9. 1.

Minister of Reding

To the Reader.

ners, the memory of that *wonderfull day* seemes vnto me quite blotted out: And I know not whō better to relemble our selues vnto, than those of whō the Psalmist speakes, Psalm. 106. 11. 12. 13. 14. *The waters couered their enemies: there was not one of them left. Then beleued they his words: they sang his praise. But they soone forgot his workes: they waited not for his counsell: but lusted exceedingly in the wilderness, and tempted God in the Desert.* Doe we not so euen in our Canaan, a Land flowing with milke and hony? What horrible prouocations are there daily and houely amongst vs, in all places, in euery corner? Who can complaine sufficiently of the griuous temptings and out-braunings of God, which our eyes doe see? Who would iudge by our strange demeanours, that God had euer done any thing for vs, either by sea or land, either against water-workes or fire-workes? Ah sinfull nation, laden with iniquity! Doe we thus requite the Lord for his louing kindnesse? Is this his reward for so great fauours?

Hearken ye children of Syon, and consider: *Though Israel play the harlot, yet let not Iudah transgresse.* Though carnall persons, who haue no true sence of the grace of Christ, set themselues out in their colours, and fashions, and Epicurisme, and Heathenisme, yet let it not be so with them that professe the feare of God. Though others loathe the word, and the meanes of saluation, yet let not Professors loathe them. Let it neuer be said, that Professors are proud, earthly, contentious, vaine, fantastickall, or willingly sberuing from the Rule

Hos. 4. 15.

To the Reader.

Exod. 19. 5.

Heb. 12. 2.

Rom. 15. 29.

*Antichrist
sonne of Satan*

*ant christ
sonne of satan*

of Piety. You are his *peculiar* people: and if hee lose his honour in you also, he loseth it altogether. Therefore consider you the workes of the Lord, and his intent in them. Stirre vp your hearts, and frame your liues to a *reall thankfulnessse*. Let your moderation and discretion be quickned by zeale: and let your zeale be bounded by discretion. You shall (perhaps) meete with *shame*, that is, reproches and ignominies: *despise* these. You shall meet also with the *crosse*, that is, persecutions and damages: these *endure*. Here is patience, and magnamity. Let your patient minde be knowne to all men: yet let it be valorous in the causes of your God: faint not, neither be afraid. You may well take occasion to grow the faster by this *Antiperistasis*, and vnite your forces the more strongly. Are you so spighted and maligned on euery side by profane Ismaelites? then let your loue toward one another encrease the more *solidly*, and abound toward your selues mutually *in the fulnesse of the blessing of the Gospell*. Liue fruitfully and peaceably in the Communion of Saints: here the Lord hath appointed the blessing, and life for euermore. Watch against Satan and his eldest sonne *that Antichrist*: pray for the dissolution of their Kingdome: especially see it be vtterly defaced in your selues and yours. Giue all diligence to leaue an holy seede behinde you, which shall praise the Lord in earth, while your selues praise him in heauen. A disgrace it is to godly Parents to haue vngodly children, especially by their owne default. Make your houses, houses of God, by

To the Reader.

by setting vp, and then establishing his pure worship therein. Cast vp your accounts before-hand, and prepare for the comming of Christ in the clouds. Accept my endeauours for your good, and helpe me with your prayers.

Reding. Oâ. 12. 1619.

*Your seruant in the
Gospell of Christ,*

WILLIAM IEMMAT.

The



The Authors Apologie.

Christian Reader, as I esteemed not the Sermons following fit for so publique a view, so neither meant I to purchase to my selfe so much enuie & wrath from the Catholiques, as these Sermons may (perhaps) bring vpon me. But the opportunity of the Publisher, who hath taken paines in them, and of some others desirous of them, drew out at last my consent to their request. If any phrases may seeme more warme and earnest, the subiect may pleade for pardon, which is a fierie and furious Powder-treason: and fire vseth to warme and kindle. If any straines or phrases be met with oftner than once, consider these Sermons were preached many yeares asunder; and euery yeare the same matter in substance was to be renewed among my Auditory. If I might heereby winne of some Catholiques, but to consider of the grounds of their Religion, which (as they say of Nilus) breedeth almost yearly such monsters, I should be glad to gather that fruit of my paines: whose hearts desire for my seduced Countrymen, is (as Pauls for his) that they might be saued in the day of the Lord: to whose grace I heartily commend thee, and desire to be commended by thee.

THO. TAYLOR.



THE ROMISH FVRNACE.

Daniel 3. 22.&c.

22 Therefore because the Kings commandement was straise, that the furnace should bee exceeding hote, the flame of the fier slew those men, that brought forth Sadrach, Meshach, and Abednego.

23 And these three men, Sadrach, Meshach, and Abednego, fell downe bound in the midst of the hote fiery furnace.

24 Then Nebuchadnezzar the King was astonied, and rose vp in hast, and spake, and said vnto his Counsellors, Did not we cast three men bound, into the midst of the fire? Who answered and said vnto the King, It is true, O King.

25 And he answered and said, Lo, I see foure men loose, walking in the midst of the fire, and they haue no hurt; and the forme of the fourth is like the Sonne of God.

Nebuchadnezzar maketh an image of gold, straitly enioyneth the worship, prescribeth the nanner of it, with all manner of musicke to draw and affect the simple and superstitious: Himselfe beginneth the daunce; his Nobles, Princes, Dukes, Iudges, Counsellors, Officers, Gouvernours, easily follow the Kings will and example, though in a most wicked decree: & what way now may we think the multitude went, but after their leaders?

B

But

*for person was perished
November 5. 1612
1600 pag 5 of the*

Vers. 3.

Regis ad exemplum totus componitur orbis.

See chap. 2. 49.

But certaine Jewes, disordered fellows (against whom in all likelihood the image was purposely erected, that such Chaldeans as *Daniel* had set ouer the Prouince of Babel, might by this meanes be removed from their places and charges:) are accused to the King, Vers. 12. *Sadrach, Mesbath, and Abednego* are with expedition conuented, vers. 13. charged vpon paine of present death, to conforme to the worship of the Land, vers. 15. But it is not the commandement of the King, nor the consent of Princes, nor severity of Lawes, nor threats, nor allurements of Tyrants, that can preuaile to draw the Elect from God: they will craue none, nor take any time of deliberation if it were offered in this thing: they boldly protest against that horrible idolatry to the Kings face, *Wee will not serue thy gods, nor worship the golden image which thou hast set vp*, vers. 18.

Heereupon as against confessed rebels (for so were Gods children euer accounted in the world) the sentence of death, without respite or further forme of law passeth vpon them; that they should be cast into a fiery *Furnace*, seuen times hotter than euer it vsed to bee: not that the King would quickly thereby dispatch them out of their paine, but partly to shew his owne great indignation conceiued against them; and partly to terrifie and affright them the more: for Tyrants (if they could) would rather torment the minds of the Saints, than their bodies.

*Ira furor bre-
uius est.*

But they abiding vndaunted at this sentence, the wrath of the King proceedeth into a fury and *short madnesse*, precipitating euery thing, and with more hast than good speed, executeth his wicked sentence: and lest any fauour should be shewed them, he commandeth his strong men and warriours to bring them before his eyes, and throw them into the *Furnace*, that hee might feed himselfe in their destruction: and so they did.

*Division of the
Text.*

Now of all this proceeding, these verses, and the other following, shew the euent; which is twofold. First, concerning the enemies of the Jewes, that the flame licked them;

them in, who were the instruments of this wicked Tyrant: which is set downe with the accusation in the first words. 1. *Because the Kings commandment was strait*, they were so intent vpon the Kings charge, as (in likelihood they forgate their owne safety. 2. *Because the Furnace was so extraordinary hote*, the flame licked them in ere they were aware. The second euent is concerning the persons of the Iewes, and that is their escape and euasion, euen in the midst of the *Furnace*. Wherein three things are to be considered. First, the manner of it; it was miraculous, in that the flame had no power, either vpon their *bodies*, or on their apparell, but onely on their *bonds*: whereby being cast in *bound*, they were able to walke loose in the midst of the *Furnace*. Secondly, the meanes of this escape, a Sonne of God, whom the Tyrant saw walking in the *Furnace* with them. Thirdly, the effect of this deliuerance, the acknowledgement of the true God, by *Nabuchadnezzar*, and all his Nobles.

Wherein we haue an expresse type of our owne present estate, and of Gods dealing with vs; which when I haue in one or two words paralleled, I will come to the seuerall parts.

The Romish *Nabuchadnezzar*, head of that whore of Babel, not sitting ouer an hundreth seuen and twenty Prouinces, as this, but challenging the power of both the swords, ouer all the Princes and Prouinces of the earth, hath set vp an Idoll, in that the whole chaos and vast body of Popery, is as base an idolatry as euer was among the Gentiles: but especially their * *Breaden God* in the Masse, (which the Gentiles would bee ashamed to fall downe before.) Hee hath sent out his Edicts, that all people, nations, and languages, should worship the image which hee hath set vp: and whosoever receiue not the mark of that Beast in their hands, and in their fore-heads, these he excommunicath, and adiudgeth to fier and faggor, (as witness all the bloody Martyrdomes, and fiery trials in other, and in our owne country) his owne Kings,

B 2

Princes,

*Affinity between
Romish and Ba-
bylonish Nabu-
chadnezzar.*

* Moulded first
in the Laterane
Councell vnder
Pope Innocent
the third.
Popish Priests
worse than Lu-
das, who valued
Christ at thirtie
pence; for they
buy 40. cakes
(euery one of
which is Christs
body) for one
halfe-penny.

a few reformd
churches

Princes, Dukes, and Gouvernours in Italy, Spaine, France, and other Popish countreys, bow downe to this beast. But a few *reformed Churches*, as England, Scotland, Ireland, Germanie, Belgia, Heluetia, Bohemia, Saxony, Denmarke, and Sweucland, doe not deliberate in this matter, that they will not doe this thing. He also hastily sends out his Bulles of Excommunication, and furiously threatens worse matters, of blood and slaughter, which (by his hands of mischiefe stretched into all countries) hee putteth in execution against Princes and people, who conforme not to the worship of his image.

This was preached
Novemb. 5.
1612.

Romish cruelty
surmounts the
Babylonish,
3. wayes.

1

2

3

Plentifull experience hereof we haue had in our owne countrey: witnesse those many and outrageous conspiracies, both in the dayes of her late Maieesty. (blesst in all memory) as also of his Excellent Highnesse, both before and since his solemne *Inauguration*. But all these prouing no better than paper-shot, and nothing so terrible and deadly as he intended: *seuen yeeves agoe* hee set his Captaines on worke, for the heating of a *Furnace* *seuen times hotter than euer before*; yea *seuenty times seuen times hotter than euer Nabuchadnezzars was*. For *that* was prepared onely for three persons; but *this*, for the sudden burning and blowing vp of three Kingdomes, England, Scotland, and Ireland: *That*, by heathens sanguinary and bloody men, without the knowledge of God; but *this*, by men (howsoeuer more bloody, yet) professing such a religion as out-boasteth all other for sanctity of life, and workes of mercy. *That*, openly as in a course of iustice, where prayer, or strength, or change of mind in the parties, might haue preuented the extremity; but *this*, in the depth of blacke darknesse, against all iustice in the fountaine, against the *living Law*, his Maieesty himselfe; against the honourable Iudges, which are *speaking Lawes*; against all the Records and instruments of iustice, which are *silent Lawes*; and against the whole Parliament, the makers of these Lawes; and all this in such secret and vndermining manner, as any league might

might assoone be made with hell it selfe, as with these pionsers, who digged to the bottome of hell for mischief.

But marke, when all things were thus prepared, and these three flourishing countries (after a sort) a casting into that hellish flame: the selfe same euent, wickednesse returning vpon the heads of wicked doers: *wicked counsels, the worst to the counsellors*: sowers of wickednesse, reapers of destruction. The Agents and instruments of this Romish Tyrant so intent vpon the *straite commandment* of their Master, as forgetting their owne danger, were some of them licked into the flame, others eaten vp by the gallowes, others deuoured by the mouth of the sword; all of them made spectacles of confusion, which they most intended; while those, whom they had designed as fewell for their flames, had not an haire of their head, no nor of their garments touched. For which vn-speakable mercy, the name of our God bee euermore praised.

ὁ δὲ κακὸς βουλῇ
τοῖς βουλόμενοις
καταστῆναι.

ὅτι ἀντὶ κακῶν
τύχῃ ἀντὶ κακῶν
καταστῆναι.

Now to the seuerall parts.

Therefore because the commandment of the King was *straite*, that the furnace should be exceeding hote, &c.

Hence we note first, what spirit it is that raigneth amongst idolaters, euen the same which is heere discovered in *Nabuchadnezzar*, namely, the spirit of malice, rage, and cruelty; which, when things succeed not to their mind, doth breathe out nothing but threatening, slaughter, and blood, against the Saints of God. *Pharaoh* a notable idolater, who professed that *he knew not the Lord*, nor would heare his voyce, nor let the people goe; how began he his raigne, but by consulting to keepe vnder the people of God by *beauie burthens*, and *hard taske-masters*? But when that succeeded not, but *the more they were vexed, the more they increased*, hee added to the former cruelty a charge, that the Midwiues should *kill all the males of the Hebrewes* in the byrth. But neither did this prodigious cruelty prooue so successfull as hee de-

Idolatri and
cruelty alwayes
coupled together

Exod. 5.2.

Chap. 1. 17.

Vers. 22.

Heb. 3. 6.

Vers. 13.

2. King. 21. 3.

See 1. Mach. 1.

fired; for the Midwives feared God, and did not as the King commanded them, but preserved alive the men children. And therefore transported by rage, as one that had lost humanity it selfe, he makes a more publike & general law, charging all his people, that every man-child that was borne, they should cast into the river, and drowne it: With what furie and violence, after he had made them weary of their lives by sundry oppressions, did follow them into the bottome of the sea, thinking belike that God had diuided the sea for no other purpose, than for him to pitch his field in, against his people? It is plaine, that had not God taken him off, he would neuer haue taken his rod from off the Israelites.

Of Haman that idolatrous Tyrant, the text saith, being full of wrath against Mordecai, for not bowing unto him, he thought it too little to lay hands onely on Mordecai, but sought to destroy all the Iewes that were throughout the whole Kingdome of Ahasuerus, euen the people of Mordecai: and to this purpose procured letters from the King, which he sent by Postes into all the Prouinces, to root out, to kill, and to destroy all the Iewes both young and old, children and women in one day.

Manasses was a wretched idolater, who did euill in the sight of the Lord, after the abomination of the Heathen; he built the hie places, which his good father Hezekiah had destroyed; hee erected altars for Baal, and made a groue, he worshipped all the hoast of heauen, and serued them; he built altars for all the host of heauen, and that in the Court of the house of the Lord: hee caused his sonnes to passe through the fier; hee gaue himselfe to witchcraft and sorcery, and vsed them that had familiar spirits, and were soothsayers. Now if to all this you would adde an inseparable note to know a wilfull idolater by, you haue it in the 16. verse; Moreover Manasses shed innocent blood exceeding much, till hee replenished Ierusalem from corner to corner.

Antiochus Epiphanes, that monster of men, both for his horrible

horrible idolatry, and sauage cruelty against the Iewes, called *Epimanes*; forced the Iewes to lay aside the institution of God in circumcising their children; as also in hatred of God to offer swines flesh vpon the altar, and eate swines flesh in their houses; in stead of Gods worship hee set vp the worship of *Impiter Olympius*, and this within the Temple of Ierusalem. The bookes of *Moses* and the Prophets hee burnt, &c. All which horrible rage against God himselve was attended with such barbarous and despightfull wasting, and oppressing of the Church of God, such murder and slaughter of the people of God, as neuer was since there began to be a nation till that time; as witnesseth *Daniel*, chap. 12. 1. Insomuch as stories report, that Ierusalem was left desolate and void of all good men.

In both which high wickednesses (by the consent of all writers) he was an expresse type of that great *Antichrist* which was to come after him, and is now in the world, consuming the Saints of the most High, and working no lesse misery to the Church of God than he did; as we shal in part anon declare.

What shall I speake of the tyranny and cruelty of those Heathen Romane Emperours, within the first 300. yeeres after Christ? of whom not only the Apostles themselves suffered violent death; but whosoever made any profession of their doctrine, were most ignominiously tormented, no respect had of sexe, nor reuerence of age, in so much as the dead bodies of men, and women, and children, old and young together, were cast out and lay naked in the streets like the pauement thereof. And (if we may beleue history) in the dayes of one of those ten Persecutors were ten thousand Christians crucified in one mount, crowned with crownes of thornes, and thrust into the sides with sharpe darts, in imitation (or derision rather) of the death and passion of our Lord Iesus Christ. And in the last of those ten, in the space of one moneth were slaine vnder the name of Martyrs, seuentene thousand

Josephus de bello Iud. lib. 1. cap. 1.
Neque tanta caedes satis fuere, sed Iudeos cogere capitis, ut abrogato more patrio nec infantes suos circumciderent, porcosque super aram immolarent; quibus omnes quidem aduersabantur, optimus vero quisque propterea trucidabatur.

Hadrian.

sand persons, beside a multitude more, condemned to the mettals and mines, with other most cruell slavery. In one word, the histories of those times seeme to be written in blood, of which those monsters of nature (in the shape of men) made such effusion, as it seemeth true which was said in those times, that no man could step with his foote in all Rome, but he should tread vpon a Martyr.

Rome Christian
as cruell as
Heauen Rome.

Now to apply this note to our occasion and purpose. This very spirit of cruelty is the spirit of Antichrist, which reigneth in Popery at this day; which one religion exceedeth and outstrippeth all other religions, in barbarous blood-shead and cruelty (not the Turkish excepted.) Long it were to recite, and incredible to beleue those horrible slaughters, which might be induced to prooue this part: there is neither writer that can bee so diligent, or writing so exact, as can make a sufficient relation, of the barbarous butcheries made vpon the Saints by these enemies of God and nature. But yet so much as may giue a generall view, and (as it were) a glimmering light, must be set downe for the euincing of this truth, which so gladly they would auoid.

2. Thes. 2. 3.

And first to begin with the Scriptures. Who is it whom the holy Ghost stileth *the sonne of perdition*, but the head of this Romish Apostasie? which title is commonly taken *passiuely*, for that he is appoynted, destined, and borne to perdition: in which sense it is (besides this *man of sinne*) onely giuen to *Iudas*, whom Christ calleth *the lost child*, because being reiected and destined vnto destruction, he could not be kept by Christ as the rest of the Disciples were. But it is also fitly ascribed vnto this *man of sinne actively*, in that he is a *destroyer*, and an author of destruction vnto others, not onely by seduction, and infection; but also by persecution, wasting the Church of God with all his might.

Iob. 17. 12.

If any man stand in doubt hereof, let him further consider how the King of locusts is called *Abaddon*, and *Apollyon*, that is, *A Destroyer* from his effect. Now it is
made

Reuel. 9. 11.

made as cleare as the Sunne, from the apt connexion of all the circumstances of the place, that by these locusts are meant the Popish Clergie, who are bred of ignorance, heresie, superstition, and error, which is *the smoake of the bottomlesse pit* out of which they ascend. Thence come they by infinite numbers, like locusts, insomuch as that one sect of Franciscans offred out of their Order for an expedition against the Turke, *thirty thousand strong warriors*, which they might well spare without hindrance of their holy Obseruances. And well might they so doe, if that of *Polydore Virgill* be true, that this one family of Franciscans suddainly filled the whole world, no otherwise then locusts couer the face of the earth. How can it then be other, but that these locusts, with all the other swarmes of Abbats, Monks, Fryars, Priests and Iesuites, must needs sodainly destroy & cate vp the fruites of the earth? not the *grasse* of God, which hath the *greenesse* and moysture of grace, nor the *trees of righteousness*, which are the planting of the Lord, (for ouer such no power is given them:) but only ouer such as the heauenly Father neuer planted, and whose names were neuer written in the booke of life.

Triginta bellatorum milia, qui bellica munera gnaniter obire possent, nihil interpellato sacrum cultu. Sabel Enead 9. lib. 6.

Pulchra professio pullitior, & aule Antichristiane decora familia. Graff. reg. p. 34. B. Vers. 4.

But, were this more obscure; whither tend all those Propheties, and where were they euer accomplished (if not in this man) whereof the Reuelation is full? It is said of the second Beast, which *rose out of the earth*, and had *two hornes like a Lambe*, but *spake like a Dragon*, that hee caused so many to be killed as would not receiue the image of the beast in their hands, and in their foreheads. This Beast can be no other but the Pope of Rome, who *riseth out of the earth*, that is, out of most base beginnings, and step-peth or riseth *about the earth*, and all earthly power. He hath *hornes like the Lambe*, that is, professeth the meeknesse and innocencie of Christ (which the Turke neuer did:) but *speaketh like the Dragon*, that is, not with outward force and power, but euen by his word and speech exerciseth all the *power of the Dragon*, that is, of the Em-

Reuel. 13. II.

perour: for, not the greatest Emperours or Monarchs in all the world can translate and remooue Kings and Kingdomes by all the power they can make, which hee can by his word alone.

Renel. 11. 7.

*Antichrist an
emie both to
Scriptures and
Scripture-men.*

The same is the Beast that commeth out of the bottomlesse pit, and maketh warre against the two witnesses, and overcommeth and killeth them: By which two witnesses whether we vnderstand the Scriptures in the two Testaments (as some) which are now overcome in Popery, and their owne Traditions made equall, or rather set about them, as triumphing over them; or else we vnderstand the zealous and sincere Professours of the Word of God, who both by their Doctrine and Conuersation giue witness vnto the truth of it; it commeth all to one: for the Beast that dare make warre vpon, and professe hostility to the Scriptures, will warre with, overcome, and kill also the sincere louers of them, and vpriht liuers after them.

*Ribera.
Bellarm.*

*Testantur hoc
Iac. Brocardus
Venetus in Apoc.
et monachus
quidam Celesti-
nis.*

To conclude this point: that one Prophecie may serue for all, *Renel. 17. 6.* where is affirmed of the great Whore, with whom the Kings of the earth haue committed fornication, &c. that this woman was drunke with the blood of the Saints, and with the blood of the Martyrs of Iesuu: By this woman the Iesuites themselves, will they nill they, confesse is meant their Rome, but olde Rome (say they) such as it was vnder the Heathen Emperours. But, where are the scarlet coloured Fathers but in the present Rome? In whose forehead is the name *mysterie* written, but in the present Romish Babylon? The Heathenish Emperours proclaimed open warre against Christianity, and carried not their enmity in secret, and in a *mysterie*. These with sundry other circumstances in the Text, will (perhaps) draw them one step further one day, and force them to a free confession of the whole truth, when they can no longer withstand it.

*Prophecies of
Romish cruelty*

And thus hauing briefly propounded the Prophecies of this Antichristian cruelty, let vs in as few words see it
in

The Romish Furnace.

in the accomplishment of them : Which if our of most
 approued Histories we should enlarge as wee might, it
 would easily appeare to be most matchlesse, and that no
 Scythian cruelty was euer comparable vnto it. But I
 must keepe a measure, and glue but a taste of that cup fil-
 led and running ouer with blood, which the Saints of
 God in all Countries haue drunke vp to the bottome.

The Romish History teacheth vs, that *Romulus* layde
 the foundations of the Citie of Rome in the blood of
 his brother *Rhemus*. And as the foundation was layd by
 him, so hath the frame been vpheld by his bloody brood
 vntill this day. Whence were the Emperours, who shed
 so much Christian blood in the first 300. yeares after
 Christ? were they not Romane? Whence hath almost all
 the blood, that hath beene shed vpon the earth since that
 time, issued, but either from the edicts, perswasions, ap-
 probations, or encitements of these firebrands of Baby-
 lon? Who committeth Kings and Princes together, ma-
 king them Woolues and tyrants one against another,
 but this Romish *Nebuchadnezzar*? Who bloweth vp
 massacres, rebellions, seditions, treasons, in all Coun-
 tries, but this scarlet whore of Babylon? Who sendeth
 out cut-throates and villaines with pardons, to stab and
 poyson Kings and Potentates of the earth, yea to blow
 vp whole States and Kingdomes with one terrible blow,
 but the holy Father of Rome? Where is the Lord cruci-
 fied every day in his Saints, or where are the Saints con-
 demned for heretiques, and consumed with fire, but in
 the furnace which is made so hot by the ministers of this
 idolatrous Romish Tyrant? What *Doctrine* besides, Ro-
 mish is a teacher and maintainer of cruelty, of homicide,
 of parricide in the highest and most vnnaturall degree, so
 as the greatest Rebell or Traytor is Poperie it selfe?
 Whose Priests, or spirituall guides (who should be men
 of peace) besides Romish be the nimble and actiue hands
 and instruments of all the former mischiefe, especially
 their Iesuites, who not onely doe these things, but as stout

accomplished to
 the full.

no Christian and
 not so comparable
 as Romish cruelty

Romulus
 Rhemus

23000 Emperors
 for 300 yeares
 of Rome

Pandolph. Colo-
 nius ex Aenea
 Sylu. hist. Austr.
 et Nicol. Ma-
 chianel.

23000 Emperors
 of Rome

This is the under an
 oath to do it: of it.
 3 Moultin papal
 Tyranny 1/45.

30000 Iesuits

Rom. 1. 33.

patrons defend those that doe them?

If wee looke at the generality of this cruelty, it hath beene almost without bounds or banks: What Country in all the world haue the Papiſts ſet foote into, but they haue left behind them the ſteps, impreſſions, and monuments of their tyrannie? *Manaſſeh* made the ſtreets of *Ieruſalem* onely runne with the blood of the Saints: but there is neuer a corner in all Europe, which theſe Idolaters haue not waſhed with ſtreames of the blood of Martyrs, as *Hiſtory* ſheweth. If wee conſider the multitudes of men, women, and children, on whom this cruelty hath ſed, it will appeare to be moſt mercileſſe. I will not ſay how true that is of ſome, who ſay there is not a day in the yeare which might not be dedicated to an hundred ſeueral Martyrs, whoſe blood the Romanists haue ſhed: But true it is, that with the cup of death, *Babylon* hath ſerued thouſands and ten thouſands at once, and yet her inſatiable thirſt hath not beene ſatiſhed.

One of their *Innocent* Popes with his Biſhops made but one Bonfire of an hundred Nobles and others in the Country of *Alſatia* in one day. That mercileſſe *Minerius* one of the Popes Captaines, diſpatched with his bloody deſignes againſt the innocent *Merindolians*, caried himſelfe in the execution more like a diuell, feeding on the bowels of men, than a man that had any bowels in him: Who deſtroying a number of Townes before him, to the number of two and twenty, ſlew and murdered with all the cruelty that could be deuised, the Inhabitants, whether they reſiſted, or not. The women and maydens were rauished; the women with childe, and Infants borne and to be borne were lamentably deſtroyed: the paps of many women which gaue ſucke, were cut off, and the children looking for ſucke at their mothers breasts, dead before, died alſo for hunger. And as a monſter that had neuer come of a woman, hee waged warre againſt that ſeely ſexe that could leaſt reſiſt him. For when

Ex Hermanno
Matth. Innocen-
tibus 3. anno.

1212.

See this ſtory at
large in the
booke of Mar-
tyrs, pag. 868.
Out of which
booke I haue pic-
ked ſome choiſe
examples, that
our common peo-
ple hauing the
booke by them,
may ſee I belee
them not in the
things which
ſeeme moſt in-
credible.

*Famina in pug-
na victoria nulla*
eſt.

when the men of Merindoll fled from his Armie, and thought it best to leaue behinde them (for their better expedition and safety) their tender wiues and children, hoping that the enimie would shew mercie to such a multitude of destitute and helpelesse women and children; this enimie of mankind cuertaking this seely prey, practised such villany and cruelty vpon five hundred women, at once, besides the children, as hath beene vnheard of.

In another of those Townes named *Cabriers*, which vpon composition, and condition, that hee would lay downe his armour, and vse no violence against them, was yeilded into his hands, he no sooner entred but falsifying his promise he raged (as Maister Fox saith) like a beast: Hee picked out thirty choise men presently, and caried them into a meddow, and caused them to be hewen in pieces by his souldiers: Hee tooke forty seely women, (some of them with childe) and put them into a Barne full of straw and hay, and caused it to be set on fire at the foure corners; whose lamentable out-cry when a souldier heard, he in pitie opened a doore to let them out; but as they were comming out, the Tyrant caused them to be slaine and cut in pieces, opening their bellies, that their children fell out, whom they trod vnder their feete. And, lest he should be vnlike to *Dioclesian* (who set a Church on fire, and burnt in it many thousand Christians:) he sent also a band of Ruffians, not with fire (as in the former instance) but vvith the sword into the Church, wherein as in a Sanctuarie were hid a great number of vvomen, children, and young Infants, vvho vvithout all respect of place or persons, slewe all they found. In this one Towne vvere thus mercilessly murdered aboue a thousand Protestants.

In the yeare 1560. vnder Pope *Pius* (or, *Impius* rather) the fourth, were two Townes in the parts of Calabria taken, and condemned at one time, to the number

of a thousand and sixe hundred Protestants: Of them in one day were executed fourescore and eight in this manner: They being all thrust into one house together, as into a theepe-fold, the executioner commeth in and taketh one, and blinde-foldeth him with a muffler about his eyes, and so leadeth him into a larger place hard by; and commanding him to kneele downe, hee cutteth his throat, and leauing him halfe-dead, and taking his Butchers knife and muffler all of a gore-blood, he commeth againe to the rest, and so leading one after another, hee dispatcheth them all. A direfull and lamentable spectacle to see, insomuch that a Romanist professed in a letter to his friend at Rome, that he could not write it without weeping: Another Preacher, one *Simon Florellus* writing to an Italian Doctor of Phisicke in the Vniuersity of Basill, telleth vs what became of the rest. These two Townes (saith he) are vtterly destroyed, and eight hundred of the Inhabitants, or (as some write from Rome) no lesse then a full thousand. And this yeare were the residue of that godly fellowship martired.

But if we reade ouer the whole Turkish History, and all the Records of the Heathen Emperours themselves, we shall not be able to match, no not in the *Lion Nero*, nor *Decius*, nor *Dioclesianus*, that most wicked furie and rage which euer the sunne saw committed by the Papists in the Massacre of France, wherein in the space of three dayes were tenne thousand Protestants not more cruelly then perfidiously slaine and murdered: and in the space of thirty dayes to the number of thirty thousand. The furies of hell were neuer more furious than these blood-sucking Romanists. What reioycing was there at Rome for this Massacre, what solemne Processions and Masses were by the Pope and his Cardinals, (for so notable a stratagem) celebrated, what generall ioy in Rome, appeared in the publishing of a Iubile presently, in shooing off great Ordinance in way of triumph, in gratuities and large gifts to those that brought the newes

of

2.Tim. 4.17.
Gathered out of
Ianus August
Tibnanus Presi-
dent of the Par-
liament of Pa-
ris.

of it? inſomuch as the Hiſtory reporteth, that the Cardinall of Loraine gaue him a thouſand crownes that firſt brought him the tydings of it.

And as theſe barbarous Butcheries were committed by ſecret fraud and conſpiracie, ſo haue they by open hoſtility and profeſſed warre made waſte of Gods people, powring out the blood of Proteſtants as waters on the earth; and that with ſuch fierce aſſaults, as they haue ſlaine in one battell an hundred thouſand, and made their glory of it. How many fewer had taſted of the ſame cup in England, if their *innocible name* in 88. had not bene broken by God? and in England, Scotland, and Ireland, how many about that number, if their fire-works had preuailed in 1605. That 5. of Nouember ſhould haue bene Englands diſmal, and doomes day, a fearefull and terrible day like the day of the Lord, which ſhall *burne like an Owen*, wherein our very Sunne ſhould haue been turned into blood, and the whole land ſhould haue bene drunke with the blood of the Inhabitants.

I would paſſe this point of their inſatiable thirſt after blood, but that I cannot omit to adde a word or two of that infinite effuſion of blood, which the Popiſh Spaniards haue made among the poore Indians, vnder pretence of conuerting them to the faith: and that confirmed by their owne writers, who report that neuer ſince the beginning of the world was there made ſuch an hauck of people as the Spaniards haue made there: That of two thouſand thouſand perſons inhabiting one country *Hiſpaniola*, in the yeare 1580. are not left about 500. or an hundred and fifty: That more then tenne Realmes greater then all Spaine, with Arragon and Portugall, and thoſe ſwarming with multitudes of people, as *Emmets* on an *Emmet hill*, are all turned to a *Wilderneſſe*: That within the ſpace of forty yeares ſeauen and twenty millions of people are deſtroyed: in *Hiſpaniola* three millions, in another Country ſiue millions in fiſteene yeares, in another ſiue millions, in *Peru* foure millions, in

Mal. 4. 1.

* Metellus Sequanus.

Bartholomeus Caſas, a Biſhop that liued in that Country.

This booke written in Latine is wel worth tranſlating: but theſe with a number more inſtances of their bellous cruelty are oſtrated by M. white in his way to the Church, the 30. digreſſion, where the Reader may further acquaint himſelfe with the Spaniſh conuerſion or rather vnter ſubuerſion of the Indies.

2000. *Hiſpaniola*
1580. *Peru*

Emmet hill
1605. *Peru*

2000. *Hiſpaniola*
1580. *Peru*

in five small Iles five hundred thousand. They haue throwne downe from the top of a steepe mountaine 700 men together, and dashed them all to pieces. In three moneths they famished 7000. children. At one time they massacred 2000. Gentlemen that were the flower of all the Nobility of that Country. And all this with such cruelties as were neuer heard of before: Which to auoid, the poore men would hang themselues with their wiues and children, the women did destroy their conceptions, and in griefe and despaire dash their owne childrens braines against the stones, lest they should come into the Spaniards hands. Some of them professed, that if the Spaniards went to heauen when they were dead, they would neuer come there: that they did carie themselves neither like Christians nor men, but like diuels: and, that it had beene better the Indies had beene giuen to the diuels of hell, than to the Spaniards. All which are the words of their owne Writers, and confirmeth the point in hand, that the Romish Woolues are neuer satisfied with blood, nor can be: seeing they must bee nourished of that whereof they are ingendred.

Secondly, their cruelty is not onely euident in such direfull and tragicall outrages in all Countries, nor onely in that (like rough *Esans*) their hand is against every man; but also in their cruell and barbarous manner and minde in effecting their bloody proiects. *Farnesius*, hee voweth to ride his horse to the saddle in the blood of the Lutheranes. Here nothing but a sea of blood can quench his blood-thirstinesse. *Minerius* being intreated for some poore Merindolians, who had left him their Citie, houses, and goods, and had escaped onely in their shirts to couer their nakednesse, sternly answered that he knew what he had to doe, and that not one of them should escape his hands, but he would send them to hell to dwell among the diuels. Here was a more eager thirst, not onely for the blood of their bodies, but of their soules too; the death of these poore Christians was a small

The Prince of
the Ile Cuba so
answered the
Fryar that came
to striue him at
the stake.

Satis te sanguine
quem sisti, &
cuius semper in-
satiabilis fusti.
Tuomyris de Cy-
vi capite in vtre
sang.

Minerius the
diuels Proctor,
or Factor.

small thing in his eyes, vnlesse it be accompanied with their damnation.

Add hereunto the exquisitenesse of the torments, and the vnnaturalnesse of the tortures, by which they held men in death so long as possibly they could: arguing, that if they could inflict a thousand deaths on them, or could hold them in dying a thousand yeares, they would. Hence commeth their burning by piece-meale, and that not with fire onely, but with fat, Brimstone, Pitch and Tarre also dropping on their heads: And thus was that meeke and innocent Martyr *George Marsh* burned, with a barrell of Pitch and Tarre dropping vpon his head: neither when hee was thus tormented and dead, was it thought sufficient; valesse the Bilhop should solemnly in a Sermon affirme, that hee was now a fire-brand in hell.

Iohannes de Roma a Monke (his name tels vs what house he was of) got a Commission to examine the Lutherans; and before any conuiction he vsed this torment to force them to accuse themselues: Hee vsed to fill Boots with boyling grease, and put them on the legges of whom hee suspected or lifted; and tying them backward to a Forme, with their legges hanging downe ouer a soft fire, so he examined them.

In the History of the Andrognians wee reade of one *Odul Gemes*, a man of 60. yeares of age, for whom they deuised a strange kinde of death and torment, after this manner: When they had taken and fitly bound him, they tooke a kinde of vermine which breedeth in horse-dung, and put them vpon his nauell, couering them there with a dish, which within short space pierced into his belly, and killed him.

But what had these men done? Had they killed their Kings, or blowne vp whole Parliament houses? Surely either their facts were haynous, or the furie of their aduersaries ridiculous. As cruelty neuer wanted cause of putting forth it selfe, so here were no small causes pretended.

Acts and Mon.
pag. 869.
See another history of like cruelty, p. 805. B.

most cruel
penal

Francis Gurney
George Marsh

pag. 860.

most cruel
penal
penal
penal
penal

See the exquisite torments deuised, and suffered by Bertrand, p. 817. and by Rich. Atkins, p. 1948.

tended. The most horrible torments that any Protestant suffered among them, was for casting downe an Idoll, not able to defend it selfe, as in the examples of *Betrand* and *Askins*: others put to most cruell death for not acknowledging more Christs then one, which was the first of those fixe bloody Articles, whereby it was capitall not to professe, that either there were not so many Christs, or that one Christ should not be according to his body in so many places, as there were seuerall hoasts distributed through the world. Others were murdered for marrying a wife according to the examples of the Apostles: many for reading the Scriptures: sundry for hauing them, or some small parts of them in the English tongue, as *Robert Silke*, and one *Mistresse Smith* at Coventry, onely because they had the Lords prayer, the Creed and tenne Commandements found about them. Some put to death for selling bookes of Scriptures, although it was a branch of their calling: as a godly booke-seller in Auinion was burned with two Bibles about his necke, onely for selling some Bibles; when at the same time a lewd Ballad-seller was graced in the selling of fithy and ribald Songs and Ballads.

Adde hereunto that lamentable merriment of a rich Merchant in Paris, who for a iest which hee brake vpon the Fryars of *S. Francis*, lost his life: hee in merriment told them, that they ware a rope about their bodies, because *S. Francis* should once haue beene hanged, but was redeemed by the Pope, on this condition, that all his life after hee should weare a rope. But they in earnest got iudgement against him, that he should be hanged for it. And when hee to saue his life recanted his speech, they commended him for it, and made hast to hang him while he was in that good minde. Oh mercilesse men, to whom indgement without mercy belongeth! Are these the principall causes of such sauage and pittilesse proceedings? Or if they be not, tell vs of some greater, whereby poore Christians are chased with such seas of sorrowes out of the world.

Thirdly,

Drinking, whoring, and other such filthy practices, which are punished among Papists, who were some escaped.

Pag. 887.

Pag. 863.

Pag. 831.

Iam. 2. 13.

Thirdly, the cruelty of these idolatrous Papists bewrayeth it selfe to be most inhumane, in that it spareth not, respecteth not, nor pittieeth any degree, order, sexe, age, or condition of men, whom they take to be their enemies; but as rough Ismaels, their hands are against every man, that is, every sort of men. Duke Medina professeth, that his sword knowes no difference betweene Hereticks and Catholickes: What no? will you not know your own? no not Catholicks? We read in the history of the Germane Martyrs, how *Alphonfus Diazius* came from Rome to Neoberge, to kill his owne brother *Iohn Diazius*, because he was a Protestant: which most barbarous fact he with another cut-throat so cruelly performed, as hath scarce beene heard of since *Cain* killed his brother *Abel* for Religion. With what despightfull cruelty haue the poore Protestants beene compelled to carrie Faggots, to burne their faithfull and painefull Pastors? as two women of *S. Germaine* were forced to doe by *Iacomell* the Inquisitor, and other his Monkes. How vnnaturally haue they forced (by their adiuration) the Protestants to detect and bring into the danger of their liues, their parents, their children, their brethren and sisters, yea their deare wiues and companions who haue layd in their owne bosomes? All which in that one examination of *Robert Bartslet*, plainly appeareth.

I will adde hereunto that, to which no parts of vnnaturall cruelty can be added: that they haue compelled the children to set fire to the burning of their owne fathers, against all lawes of God and nature it selfe; as appeareth in the example of *William Tiesworth*, to the burning of whom his owne daughter *Ioane Cleske* was forced to set fire: as also of *Iohn Scriuener*, whose owne children were forced to set fire to their naturall father. And, as if this were but a small thing, yet Popish cruelty can afford vs examples without example among the most sauage heatbens and barbarisme it selfe: This one I cannot omit, testified by *Thuanus*, and out of his Historie

Als and Mon.
pag 814.

Pag 874.

Pag 751.

Pag 710.

Pag 766.

Conclth of pap
appeare for and on
a part

of most Rom^{ish} p^{ap}

of most Rom^{ish} p^{ap}

transcribed by D. Bulkeley in his addition to the booke of Martyrs: that in the Towne of Nonne a certaine woman being drawne out of a priuie place, where shee was fled from the rage of Popish Souldiers, was in the sight of her husband shamefully defiled, and then commanded to draw a sword, was forced by others who ordered her hand, to giue her husband a deadly wound, whereof he died. Oh vnnaturall tyrants of mankind, in whom naturall affection is so dried vp, as not one drop of it must be retained in those who are knit in the strayest bonds, but, whom God and nature haue made one, even these by Popish cruelty must be the executioners one of another.

Our owne vipers, who like so many *Nero's* wrought hard night and day in the bowels of the earth, to eate out the bowels of their owne mother-country, spared neither King, nor Queene, nor Prince, nor Nobles, nor Senate, nor Gentry, nor young nor olde, no not their owne friends and fauorites, whom they would haue sent to heauen with one iumpe for the loue they bore them.

Adde hereunto, that in the madnesse of their rage and farie they chased away all pittie and respect of seely persons, who in respect either of their impotencie of minde, or tender age, might by all lawes of nature and nations haue layd claime to mercy, if the Ocean of Heathenish (I meane, Popish) cruelty had not broken all bankes and bounds. To cleare this point, we might be large to set out the vnnaturalnesse of their cruelty against the liuing and dead, which could not hurt them any way. Most lamentable was that spectacle of the childe which sprung out of the wombe of a woman burnt at Garnsey, which being saued out of the fire was by the bloody executioners cast in againe, because it was a young hereticke, and so baptized in the mothers flames and it owne blood. What hurt could that Boy of eight yeares olde doe vnto them or their religion, which was scourged to death in *Bonnors* houle for religion? What madnesse was it to apprehend

*not let nonne
of the romish*

A woman forced
to kill her hus-
band by Papists.
Acts and Mon.
pag. 1951.

ponderation

No plea suffici-
ent against the
cruelty of Ro-
manists,

*not let nonne
of the romish*

*not let nonne
of the romish*

Acts and Mon.
pag. 1864.
Feliyes childe.
Danie's Boy un-
der 12. yeares
condemned for
the 6. articles,
p. 1879.

apprehend a mad man, as *Collins*, who seeing the Priest holding his hoast ouer his head, and shewing it to the people, held vp a little dogge by the legges ouer his head; for which he was taken, and immediatly condemned to be burned with his dogge as Hereticks: A wofull meane to bring a mad man into his wits. With how little reason could they demand a reason of one *Combridge* a mad man of his faith, and make the words of a mad man without vnderstanding to be heresie, for which hee was burned at Oxford? But alas! where fury & rage hath made men mad, no excuse will serue to moue to pitie.

How vnnaturall is that wrath that sticketh not neither to bury the quicke, as *Marion* at *Burges* was condemned to be buried aliue; nor to vnbury, and violate the graues of the dead? In our owne Country, and dayes of our fathers, how *M. Bucer* and *Phagius* were cited out of their graues to appeare, or any that would for them, and that at Cambridge, foure yeares after their burial, is manifest: which when the seely ashes could not do, they were digged out & burned on the market-hill. How *Wickliffe* was condemned after his death, & his bones burnt 41. yeares after his buriall, appeareth in the History of Maister *Fox*. *Richard Hun*, who was first apparently hanged and murdered in prison by their wicked hands, was burnt also after his death. *Peter Martyrs* wife the *Diuinity* Reader at Oxford, was two yeares after her death digged out of her graue. *John Gloner* was not onely excommunicate, but stricke with the great sentence of *Maranatha*, after his death. *John Tooley* was cited by *Bonner* after he was dead and buried, to appeare before him by such a day, and the time of citation limited being expired, and he not appearing, he was excommunicate, & strait charge giuen, that no man should eate or drink with him, or if any met him he should not bid him God-speede, and if hee came to Church in diuine seruice hee must be thrust out: After this excommunication hee was condemned and committed to the secular power to be burnt for an Heretick,

Mad man Burd
by 2. Surgis

Pag. 1035.

Pag. 816.

Pag. 1780.

Pag. 739.

Pag. 1785.

Pag. 1556.

a page of 200
written by a dead man

PROV. 12. 10.
Gal. 5. 22.
Matth. 11. 29.

faine oblation of the
sacrament of the
eucharist
and the other papist
doctrines
for heaven

Mans extre-
mity, Gods op-
portunity.

John 14. 27
Romans 8. 26
1 Peter 5. 7

and so by the Sheriffes the poore dead man vvas the second time executed,

Now out of all this I conclude, that the spirit of *Nebuchadnezzar* is quickned or reuiued in these Romanists, and, that they are of the number of those whose *mercies are cruell*. Certainly they are not led by the Spirit of God: for the fruits of the Spirit are meeknesse, gentlenesse, peace; neither by the spirit of Christ; for he was meeke and lowly of spirit. He and his Apostles put none to death. Obiect. You put Catholickes to death, and not for any thing but for maintaining the ancient religion of their fathers. Answer. This is a cunning wile of Satan, to put this imputation from his deare Antichrist vpon others: for it cannot be shewed, that euer any Romanist suffered death amongst vs for his religion, but for rebellion, and denying his allegiance: there being no law in England to put a Papist to death for his conscience. Yet yeeld that which can neuer be graunted, (without betraying our innocencie;) and compare which of our religions be more vnnmercifull, it must needs fall vpon their pate: for *M. Fox* in the five yeares of *Queene Mary* hath reckoned vp towards three hundred, and so the truth is, as eye-witnesses will testifie: whereas a Writer of theirs hath raked vp in fifty yeares vnder two hundred, namely 193. Compare the oddes.

I hasten to things that remaine; wherein I will be more brieve.

Note here how farre the Lord suffers the wicked to bring their purposes, euen to the point of execution: for, here was the rage of the King vnplacable, till the furnace was prepared, and his seruants put in, whom the Lord would not deliuer till they were in the furnace; and, not in some corner of it, where the fire came not, but in the midst of the flames. This the Lord doth, 1. In respect of the wicked, to glorifie himselfe through them, both in his long patience toward them, for bearing them till there be no remedie, as also in his iustice, when they

they make all cock-sure, and glory in their vngodly purposes, then to confound them, and dissipate their counsels, recompensing his leaden feet with brazen hands.
2. In respect of the godly, either to try their patience, and faith, and loue of himselfe, or else to declare his mighty power in their deliuey, when all other meanes are hopelesse.

*ye are in the same for
but I am not*

This may stirre vs vp to the greater thankfulnesse for the great mercie of this present day: for the same was the Lords dealing in that vngodly and diuellish plot, as here for the three children: It was brought euen to the birth, as the Scripture speakes. Oftentimes the wicked conceiue wickednesse, and trauell to bring forth iniquitie: and here the mischief had beene conceiued the full moneths, and they (no doubt) gloried in their hopefull birth: but yet our watchfull and gracious God caused their Sunne to fall at noone-day, and stretched out his owne right hand to saue, when all meanes failed; that all the glory and praise of it might returne to himselfe.

Vse 1.

*4. Amos 9. 3. The
and some of the*

Let vs learne hereby euer to wayte for the Lords deliuerance, though hee seeme to delay: if it be not sudaine, yet it shall be seasonable; how glorious will it be, if it be in the very flames, euen the night before the danger, as was Peters deliuerance, *Act. 12.* and ours also the very night before the intended execution?

Vse 2.

Note further, how the prouidence of God guides all euent, and over-rules all designements of all his creatures. *Nebuchadnezzar* purposed to burne the bodies of the Saints: but the Lord disposed, that the wicked should be burnt in their stead. He cannot burne whom he will: He cannot saue whom he would. He may command the furnace to be made, and to be made seauen times hotter than ordinary; yet can hee not commaund it to burne whom he would, he cannot forbid it to consume whom he would not. This ouer-ruling power of God makes fire and water, which (we say) haue no pitie, more mercifull and pittifull then tyrants & wicked men: as flames

*Man purpoſeth,
God disposeth.*

of

Psal. 2. 1. 2.

Psal. 7. 15.

Heb. 9. 25.

of fire here more fauourable than *Nebuchadnezzar*, as the sea it selfe more calme than *Pharaoh*. Nay more, this prouidence makes the vngodly meditate a vaine thing, especially in banding themselues against the Church. Nay more yet, their counsels are not onely turned vnto folly, the Lord disappointing them, but euen to a quite contrarie end, for a mischiefe to themselues, as here, the same fire that they kindle against the children of God, lickes vp themselues; the same destruction that *Pharaoh* intended against *Israel*, ouerthrew onely himselfe and all his hoast. Hence *David* obseruing this truth, is bold to say, that the wicked digges a pit for others, but falls into it himselfe: hee layeth snares for others, but himselfe is taken; he whetteth his sword against the innocent, but it shall pierce his owne heart. The wicked deuise of *Haman* against the Iewes, was turned vpon his owne head; both hee and his were hanged on the Gallowes which he had set vp for *Mordecay*. And the enemies of *Daniel* are cast into the same den that they prepared for him.

The selfe same thing we see experience of in the Popes and *Percies* barbarous deuise against the Church: they could make their furnace, but could not kindle the fire: nay some of the actors were marked with their powder, but none against whom it was layd: though they carried it a long time in their resolutions and plots, yet did not they meditate a vaine thing? yea did not the Artizans of death perish in their owne Art? yes most iustly. And so of *D. Stories* iron Cage, which was turned into an hurdle and halter against himselfe.

Vje.

Let vs all therefore (to the praise of God) acknowledge, both what a bootlesse thing and dangerous it is to be an instrument of malice against the Church. The Pope and holy league (or rather, impure faction) haue a long time leagued themselues against the Churches reformed: but hath not the Lord still dissolued their most furious practices, and made the end shamefull vnto themselues? Haue they not lost more by their cruell Inquisition at home,

home, then they haue gotten? Hee that hath knowledge of the state of the Low Countries, shall easily see it had beene good for them neuer to haue knowne it. Haue not the same persons by horrible stratagems and blood-sheds sought vtterly to waste the Church? but is not the blood of Martyrs the seede of the Church? haue not we reaped the holy doctrine of Christ, which was sown in the blood and ashes of our Fathers? Was not that most hellish massacre in France a meanes vtterly to haue abolisht the mention of religion for euer? but haue wee not great hope, that the Lord will giue them to reape in ioy for such sorrowfull sowing? and in sight, France was neuer so furnished with Protestants as at this day. Against our owne Country did not they bragge and beare themselves vpon their *Inuincible Name* of 88. to destroy young and olde, Religion and Iustice on a day? Yet what was the end but this, the Lord brake their ships, and so weakened their strength, as they haue halted euer since, neuer able to gather such forces together againe? And of what attempt almost euer so wicked could they blush at, saue this most execrable deuise, for which these dayes of *Purim* are instituted as a memoriall? for indeede, as neuer any vnished was so neare the accomplishment, so neuer any did cast more iust reproach vpon them, both for the accursed mischief and cariage of it, as also for the suddaine shame & confusion wherewith the actors were cloathed.

And, as it is bootlesse, so is it a dangerous thing to be an instrument against any good man, come vvith what humane authoritie hee can come. These seruants of *Nebuchadnezzar* might thinke they had warrant enough for their fact, by the Kings commaundement; but yet the fire licked them in suddainly and irrecoverably. The Prophet *Zachary* calls the Church (and so the members of it,) *a heauie stone*: neuer man lifted at it, but was torne in pieces. The th earning is passed, they shall be covered with shame which warre with *Sion*. A wofull thing it is for any man to hatch mischief against the Church:

E

he

Sanguis Martyrum, semen ecclesie.

Fecundi sunt Martyrum cineres.

Heb. 9.26.

Haue nothing to doe against that iust man.

Zach. 1.2.3.

Massacre

he carries his owne coales, and a sentence of condemnation with him, although hee goe in with *Haman* to the Kings banquet. See *Esa.* 33. 1. and 41. 14. 15. and *Obad.* 18.

So much for the enemies: Now in the persons deliuered, the Text affordeth three notable points, 1. The *manner*, it was miraculous: 2. The *meanes*, a *Sonne of God walking with them*: 3. The *effect*, namely the acknowledgement of the true God by *Nebuchadnezzar* and all his Nobles. Of all these very briefly.

I. For the manner: they were cast in bound, and the fire onely loosed their bonds, consumed them, and set their bodies free, yea their garments did not so much as saour or smell of the fire. Gods children, and the children of the Church, by *ferie trials* get more liberty, and walke more enlarged; they haue their chaines of sinne consumed, and so walke more gloriously in persecutions than euer before, and themselves like *gold come out more purified*. Neuer were these three more glorious than in the flames.

Gods people, gay-
ners by fiery
trials.

1. Pet. 1. 7.

Vse.

We must learne by the Papists *furnace* to take good, as we haue taken no harme: and labour, that our bonds of sinne may be more and more loosed, and our selues walke at more liberty in the wayes of Gods commandements. Thus wise men take more benefit of foes than of friends.

II. For the *meanes* of their deliuerance. Some ascribe it to virginity, as *Damasce*; some to fasting, as *Basil*: but the word of God ascribeth it to faith in the Sonne of God; *Heb.* 11. 34. *By faith they quenched the violence of the fire.* And so in this place: *Nebuchadnezzar saw a fourth like the Sonne of God*; speaking indeede like an Heathen, whose Gods were begotten one of another: not vnderstanding the Sonne of the eternall Father, but an Angell, *verf.* 18. Yet hence we may note many good things, as

First, that the Lord Iesus the Sonne of God, and the protection of his people, by whose onely power a true miracle can be wrought, then affords his most gracious presence,

presence, when his members are in extreamest dangers : as the head most bestirres it selfe in the exigence of the least member. He tooke not the quality of fire from this fire, (which did burne wood, and fewell, and the enemies bodies, and the bolts of *Daniels* fellowes :) but onely restrained and repressed it from these subjects. And hence it is, that the Martyrs neuer finde such a chearefull presence of Gods Spirit with them, as in the midst of flames : whose consolations swallow vp all their teares, and all the horror of those flames. Of this trueth if our selues had not had experience in their hellish conspiracie, we had not bene here at this time.

Secondly, let vs ascribe that saluation vnto the Sonne of God, who walked with vs in that *Furnace*. The wicked tyrant could espie a fourth like the Sonne of God in the *furnace* : much more let vs, and acknowledge, that it was no fore-sight, wisdom, merit, or humane meanes whereby we were preferued, but onely the Sonne of God, who by himselfe reuealed it. And for time to come let vs hide our selues vnder his wing, which if wee doe, fire shall cease to burne, and water to drowne, rather than we shall perish.

Thirdly, as this tyrant by this sight of this Sonne of God in the *furnace* did acknowledge, that hee neither ought to haue commanded such an vniust command, nor his Ministers obeyed it; so wee with the Romish *N. buchadnezzar* would at length come (by such euents as haue befall'n him) to acknowledge the Sonne of God with vs, protecting and defending his owne religion among vs : and that the tyrant would but come to aske that Iewish question, Who is this whom the windes and seas obey, as in 88, and what is that fourth, who would not suffer the fire to burne those, for whom it was prepared, as in 1605? and conclude at last, that it is hard to kicke against such prickes.

III. For the effect or euent of all : It is the acknowledgement and praise of the true God; euen among his

*Martinus non
fuit in
furno*

*2. Admonitio
anno 1588
pendit
1605*

Math. 8. 27.

Mat. 9. 5.

enemies: much more should this be among vs, who profess our selues friends, and had the sweet of the mercie. Note: *Dauids* practice on the like occasion, *Psal. 7. 16. 17.* His mischisfe shall returne upon his owne head, and his crueltie, shall fall upon his owne pate: I will praise the Lord according to his righteousness, and will sing praise to the name of the Lord most high. Let vs also praise the iustice of God in defending the good, and reuenging the wicked: As he hides not his righteousness, but drawes it out for our safety, so let vs not hide his saluation, but draw it out for his glory: Let fathers tell their children, and so let it be in euerlasting memory, that the Lords grace and the Papists wickednesse may neuer be put out. And let vs not onely speake of it as a wicked intent, and so force one another to malice them, but driue our selues forward to such duties, of faith, loue, obedience, as befeeme those who looke for such saluation. Thus it becomes the iust to be thankfull.

Psal. 33. 1.

To this blessed Sonne of God, who is alwayes present with his Church in the hottest flames, together with the Father of mercies, and Spirit of all consolation, be all honour and glory, now and euermore. Amen.

*Amen.**The end of the first Sermon.*

ROMISH



ROMISH EDM.

Amos 1. 11, 12.

Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did cast off all pittie, and his anger spoyle him euermore, and his wrath watched him alway.

Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

IN these verses is contained the fourth example of Gods seuerer iudgement against the neighbour nations of his people Israel: namely vpon the Edomites, which dwelt in Arabia, and confined vpon the South coast of Iudea. Wherein wee will obserue three generall poynts.

1 A threatning: *For three transgressions of Edom, and for foure, I will not turne to it.*

2 The equitie of it: *Because hee pursued his brother, &c.*

3. The execution of iudgement, vers. 12. *Therefore will I send a fire, &c.*

I. First of the threatning: *For three transgressions of Edom, and for foure:*] Here is a certaine number put for an vncertaine: and it may be considered either ioyntly, and so three and foure make seuen, and then by this number is vnderstood, first, the multitude and magnitude of

Division of the text.

Exposition.

Numerus septenarius iuxta aliquos est numerus perfectus.

their wickednesses, being in ripenesse and perfection: secondly, the greatnesse and heauinesse of their punishment, as *Leuit. 26. 21. I will punish you seuen times more for your sinnes.* Or *seuerally*: and then this is the sense: If after once or twice their prouoking of me they had returned, I was readie to returne and giue them pardon: but now the *fourth time* prouoking me, that is, going on in sinne still, and adding obstinacie and impenitencie to their sinne, I will beare them no longer.

God patient

Iob. 33. 14.

Here note by the way, that the Lord is not suddenly moued to punish euen his enemies. *He speakes to a man* (saith *Iob*) *twice and thrice.* But after men a long time haue persisted with obstinacie in diuers and grieuous sinnes; then at length he reckoneth for many together: thereby manifesting both his patience in forbearing, and his iustice in smiting.

I will not turne to it. First, I will not turne my selfe any more in my loue, nor by my Spirit, vnto them: I will not offer my selfe in patience to expect them any more. Secondly, I will not turne them to my selfe by repentance, but leaue them to themselues, to enioy their sinnes so many and so enormous, till my swift and seuerie iudgement ouertake them.

Note here, that of all iudgements the most seuerie is to be left and forsaken of God; when he is so farre prouoked as he will not returne. This one threat (*I will not turne to it*) is an epitome of all miserie.

II. Now of the equitie. These Idumeans were stubbornly wicked, and heaped vp sinne vpon sinne. But especially they are here threatned because of their crueltie and fiercenesse against the Church of God, set downe in foure particulars: 1. In respect of the persons: *He pursued his brother.* *Esau* was the naturall brother to *Iacob*, yea a twinne of the same wombe at the same time; so as the Edomites and Israelites were cousin-germans, of two brethren, *Esau* and *Iacob*: yet as *Esau* hated his brother extremely, with deadly hatred plotting his death, euer af-

ter

*Esau and Jacob naturall
brothers*

ter he got the blessing from him: so was this imbred hatred deriued into his posteritie against the posteritie of *Iacob*, forgetting they were brethren, and of brethren. Therefore it is said, *he cast off all pittie, and put off all humi-
nitie, naturall affection and all bowels were laid aside*: so is the word, *violating enen the law of nature*. 2. In respect of the extent of his wrath: it turned to fiercenesse and crueltie, no sparke of compassion left; called *furie and rage*, *Psal. 137*. 3. while they cried, *Downe with it, downe with it, euen to the ground*. 3. In respect of the effects: which in the text are two: first, sword and slaughter: secondly, spoyle and robbérie; They spared neither life, nor goods, but as theeuers both slew and rifled them. 4. In respect of the time: His anger was *euermore*, and his wrath *alway*; as a cruell beast hauing taken his prey will neuer let it goe: so Edom neuer let Israel goe free, no time wasted his wrath, which continued, perpetuall, and irreconcilable. Obiect. There was often truce and peace betweene them. Answ. No: *in warre he spoyled, in peace he watched him*, saith the text. Thus *he that is after the flesh persecutes him that is after the spirit* with an endlesse hatred; the wicked, the elect; the Edomites, the Israelites.

III. The third generall is the execution of iudgement: *Therefore I will send a fire* God will send. God reuengeth his. *Fire* in Scripture is vsually put for a most grievous plague, by sword, or famine, or pestilence. Or we may take it in the letter, *fire*, that is, extreme slaughter and desolation, eating vp the countrey as fire doth stubble. For *fire* is a name of efficacie as well as of nature: as *Num. 21. 28*. *A fire is gone out of Hesbon, and a flame out of Sibon*, that is, the enemy wasting the fields and countrey, as an outrageous fire. *Vpon Teman*] The Metropolis of Idumea, so called of *Teman* the sonne of *Eliphaz*, the sonne of *Esau*, *Gen. 36*. *Palaces of Bozrah*.] A citie in the borders betweene Moab and Idumea: sometime ascribed to one people, and sometime to the other, for their vicinitie. This notes the extent of the iudgement, which shall reach to the

Nehemiah.

Gal. 4. 29.

Exh. 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the vttermoſt border of Edom, no part ſhall eſcape. This iudgement is at large deſcribed, Obad. 10. 11. *Thy ſtrong men, O Teman, ſhall be afraid, becauſe euery one of mount Eſau ſhall be cut off by ſlaughter: for thy crueltie againſt thy brother Iacob, ſhame ſhall couer thee, and thou ſhalt be cut off for euer.*

So much for the ſenſe of the words: Now to the application.

*Antichriſt re-
ſembled by
Edom.*

Edom is a ſpeciall type of the kingdome of Antichriſt, about all other the enemies here threatned, who were all more open, leſſe hurtfull and hatefull. The Hebrewes thinke, that the Romans came of the Idumeans: how true that is, I will not diſpute: Sure I am, if they bee not of the naturall diſcent, they are of the ſpiritual (or vnnatural) and ſo like as by the one wee may ſee the expreſſe picture of the other: that looke as it is ſaid in Gen. 36.8. *This Eſau is Edom*, ſo wee may as truly ſay, *This Romiſh and Antichriſtian Eſau is Edom*. The ſimilitude betweene them we will conſider, 1. In their perſons: 2. In their ſinnes: 3. In their iudgement.

*Antichriſt and
Edom like in
their perſons,
ſoure waies.*

I
Gen. 25. 23.

Fiſt, for their perſons they are as like as like may be; in foure reſpects: 1. *Eſau ſtroue with Iacob in the wombe*: whereof when *Rebecca* asked the Lords counſell, the anſwer was, *Two manner of people ſhall be diuided out of thy bowels*. Noting a continuall fight in the wombe of the Church. No marueile, if the Eſau of Rome ſtroue now againſt the Church, ſeeing euen in the wombe, before hee was borne into the light, he ſtroue to hinder the birth of the Church in the daies of the Apoſtles: for *Antichriſt worketh already*, 2. Theſſ. 2. 7. although the Romane Empire held him then by the heele, and hindred his birth: but not long after he was borne into the world, and *the man of ſinne reuealed*, verſ. 8. 2. *Eſau was red*, and therefore called *Edom*, betokening his bloody diſpoſition: And the Romiſh Edom is figured by a woman in ſkarlet, and a purple whore, whoſe garments are diſt in the blood of the Saints; wherwith ſhe alſo her ſelf is drunken, Reu. 17. 6.

3. *Eſau*

3. *Eſau* was rough, *hairie* as a beaſt; which betokened his ſavage, truculent, and cruell nature: ſo a right owner of mount Seir. Beſides, he was a mightie hunter, as hungry as an hunter, rauenous, inſatiable: *feed me* (ſaith he) *or let me ſwallow at once thy portage*: ſo the word ſignifies: as Camels are fed by caſting gobbets into their mouthes. The Romiſh Edom and kingdome of Antichriſt is deſcribed (Reuel. 13. 1.) by an hideous and monſtrous beaſt, which was like a Leopard, moſt cruell, vntamed, and moſt hurtfull to mankind, which (as *Baſil* reports) will moſt furioſly teare in peeces men, yea a paper that hath but the image of a man. This beaſt of Rome is likeſt vnto the diuel, who proſecutes with moſt deadly hatred the image of God in man. The feete of this beaſt are like *Bears* feete, for roughneſſe, and crueltye, and tearing: and his mouth as the mouth of a *Lion*, for rauening and deuouring of Chriſtian men: which the lamentation of the whole Chriſtian world can better expreſſe than my words, or all Rhetorick in the world. This was prophesied of *Eſau* in his fathers bleſſing, Gen. 27. 40. *Thou ſhalt liue by the ſword*: ſo did the Idumeans, a ſavage and cruell people. So do the Romiſh Idumeans only ſupport themſelues by fire and ſword, the ſureſt arguments when all other meanes faile. Intimated alſo by the *ten hornes*.

4. *Eſau* was a cauiller at *Jacobs* name, and a liar, in that he ſaid he had taken away the bleſſing and birthright, both which, himſelfe had paſſed away; and a falſe perfidious perſon, who, though he ſold the birthright, and paſſed it away by an oath, yet he made but a ſcoffe at it, and had no purpoſe to performe it: nay he contriued and hatched the death and murder of his brother, if once the daies of his fathers mourning would come, ſo to recouer his birthright againe. The Romiſh Edom will not allow the true Church of Chriſt the name of Chriſt, but calles the religion by which we *worſhip the God of our fathers, hereſie*. He hath paſſed away his right to the bleſſing, by being the head of Apoſtaſie, and complains that we chal-

lenge it. He is false and perfidious, no way to be held to any promise, by oaths or vowes, but he hath euer a secret trick or reservation, to play fast or loose at his pleasure. Hence the beast is said to haue *seven heads*, that is, fullnesse of fraud and subtiltie, to ouer-reach and abuse the Church of Christ: and, to recouer his power againe, will plot the death of so many Kings and Kingdoms as stand in his way.

Thus are they like in respect of their persons.

Antichrist and
Edom like in
their finnes.

1. *Prophan-*
neſſe.

-- Quid non re-
gina pecunia do-
nat?

2. Idolatrie.

3. Merits.

4. Crueltie.

Secondly, they are as like in respect of their finnes : that the Lord may say, *For three transgressions of the Romish Edom, and for foure, I will neuer returne to it in mercie,* but will send a fire and vnter defolation. One transgression is, prophanenesse, as *Esaue* preferring the present profits and pleasures of this world, yea their belly before true religion : and now all finnes are set to sale ; any thing lawfull for mony ; they can pardon for mony that which God will neuer pardon, yea and finnes before they bee committed. Another transgression of Romish Edom is idolatrie, as base idolatrie as euer was in *Edoms* posteritie ; which hath quite cut them off from God, who for their spirituall whoredome will neuer returne to them any more. A third transgression, for which God will neuer returne to it, is vaine confidence in their owne merits, which cuts them from Christ, and quite casts them out of Gods fauour : Gal. 5. 4. The fourth, and last transgression is deadly and endlesse crueltie against the people of God, and the Church of Christ : as the Lord would not returne to *Edom* especially for his extreme crueltie against his brother, in word and deed, neuer dated, by sword and spoyle euermore.

Now that this is a sinne in these Romish Edomites, for which God will neuer returne vnto them, let vs see in our owne glasse, and compare Edoms crueltie in the text with our owne Champions of Antichrist, and Dukes of the Romish Edom: and wee shall see the face, fauour, affection of the one in the other: nay we shall see old Edom.

dom red, but our late Edomites in skarlet, of a farre deeper dye in blood than they.

They are like one another in that: 1. Old Edom pursued his brother, to whom all naturall bonds did binde him, and to whom he owed homage: New Edom pursued neerer brethren than they. Iudea was but a neighbour to Idumaea (neere neighbours indeede, but fortie miles from Ierusalem, and so in all humanitie should have been louing to them:) but these were neerer than neighbours, vipers within our owne mothers bowels, bound to our Common-wealth in all bonds of loyaltie and subiection, as Edom should haue been an homager to Iudea, being *subdled by David*, 1. Chron. 18. 13. yet against all lawes of God, nature, and nations they crie, *Downe with it, &c.* 2. Edoms chiefe spight was not against any ignoble place, or village, but against Ierusalem the *citie of God*, for pleasure a paradise, for spacioulnesse *sixe miles about*, for multitude of people *fifteene hundred thousand inhabitants*, for beautie the eye of the world. Adde here unto the Temple, the Sanctuarie, *Aarons Rod*, *Vrim*, sacrifices, praises and worship, whereby it became Gods delight. Yet old Edom cries, *Downe with it, downe with it euen to the ground*. The same was the voyce and practice of our late Edomites, against our Ierusalem the eye of the world, against our Temple, Church, State, and Land; they stricke at the heart, and sought to let out the life-blood. 3. Old Edom, when strangers cast lots upon Ierusalem, was as one of them, Obad. 11. that is, when Babel made sure of Ierusalem, Edom being too weake of himselfe ioyned with Babel, and, when the Babylonians entred, Edom was farre more cruell than they: for, whereas Babel would haue been contented with the citie and the spoyle, the Edomites would not be contented but with blood: for so saith the Prophet, *Thou shouldst not haue stood in the crosse waies to cut off them that should escape*. Our late Edomites, when the Spanyards or any enemy should cast lots vpon England, were as they: and, that nothing but

Crueltie of our Edomites and old Edomites compared.

I

2

Josephus.

3

Obad. 14.

Josephus
Edom
40 miles
Josephus
Babylonians
cut off

blood would serue them, appeared not only in the bloody terrible blow, but also by standing in the crosse waies, readie prepared to the slaughter when the blow should be giuen. 4. Old Edom spared none, *he shewed no pittie to his brother*, but was altogether without naturall affection: And these vnnaturall Edomites were pitilesse, not onely to such as they made their enemies, but euen to their friends, allies, kindred, both in the flesh and in their faith. For one asking the question what should become of the Catholikes in the House, &c. Answer was made, they would send them all to heauen in a fierie chariot, and so provide for their ease.

Young Edomites
with vs farre
surpass the old
in crueltie: fine
arguments.

But will you see wherein old Edom was farre inferiour in crueltie to the late Edomites? All Arts (they say) are growne to perfection of late daies: and so is the art of Iesuicall rebellion and treason. These Iesuites or Esauites goe beyond all their predecessors in their art. As for example. 1. Neuer was any wickednesse acted so cruell, but a man by studie could giue it a fit name, as the *Spanish Inquisition*, the *Massacre in France*, the *butcherie of the Merindolians*, all by Papiests. But this was to matchlesse a crueltie, as no name can fit it: a chaos of confusion, a masse of euill, a sinke, a roote of mischiefe, a contempt of all laws, diuine & humane: *it was euery thing* that hath any wickednes in it, perfidioufnes, robbery, sacriledge, homicide, parricide, traticide, regicide, idolatrie, paganisme; the whole traine of iniquitie, and diuellishnes it self in the Abstract; a *Catholike crueltie*, a crying, a roing, yea a *thundering sinne* of fire and brimstone, as his Maiestie calles it, in his speech, 1605. 2. Edoms indeede was an vnnaturall crueltie: but they were heathens, without the true knowledge of God. These late Edomites professe religion, and such a religion as out-boasteth all in sanctitie and piety: nay, they were their religious men. Obiect. Why, but they were but a few vnfortunate Gentlemen. Answ. Happie wee they were so vnfortunat. But these were but the lesse wheelles: *Catesby, Faux, Percy*, and their

The powder-plot
a villany with-
out name.

their fellowes were but petty traytors, nimble and active as mischief vseth to be; but the Priests and Iesuites were the great wheelles, which not seeming to moue, moued them. But what should moue these? *Ans.* That ponderous and waighty plummet and Lead, the Popes Breue. For the *primus motor* of all these treasons is the Pope and Popery it selfe. *Faux* in his confession said it was meereley and only for religion, and for his conscience sake, denying the King to be his Soueraigne, as being an hereticke: and, for reliefe of the Catholique cause: and, hee had heard Masse and receiued the Sacrament, for acting the matter and for secrecie. 3. *Edom* exercised his cruelty by open warre, wherein either warning to prepare, or intreaty, or truce, or flight, or deliuering the Citie vp, might haue satisfied the enemie, and saved their liues. But these *Edomites* (more cruell then euer any *Scythian*) digged out of the depth a pit of mischief, yea out of the bottome of hell; no more league could be made with them than with hell it selfe, or the graue which is inexorable. *Olde Edom* ioyned with *Babylonians*, men whose designs might haue bene preuented: Late *Edom* ioyned himselfe with furies and hellish ghosts in the caues of darknesse, digging a new hell of sulphurous fire, with wide mouth to open it selfe, and deuoure three Kingdomes at once. *Olde Edom* cried of *Ierusalem*, *Downe with it, downe with it to the ground*: young *Edom* would raise it from vnder ground. 4. *Olde Edom*, although they shewed no pitie to their brethren, yet they spared *Zedekiah* the King, and the Prophet *Ieremiah*, and many Nobles liues whom they carried into *Babel*. Our young *Edomites* spared neither King, who had neuer drawne blood of them for their religion, nor Queene, nor Prince, nor Nobles, nor Counsell, nor Iudges, nor Bishops, nor Gentry, nor young, nor olde, nor not their owne; the stroke of the blow had bene like the blow of Duke *Medina* his sword, of which he professed, his sword knew no difference between *Catholicks* & hereticks. 5. *Old Edom* raised but the materiall walls of the

The Popes lead-
den Bull sets all
mischief on
work.

3

4

5

Citie and Temple: these digge to blow vp the foundation not onely of stately Palaces, but of all Churches, and of the whole Common-wealth: especially that foundation layd in Syon, of Gods pure worship: And, rather than this true religion shall stand on the foundation, his Maiestie defending it, his Nobles guarding it, his Lawes strengthening it, the Ministerie preaching it, and his Subiects professing it, all shall by one vnexpected and terrible blow be vtterly and pittilesly destroyed: and, when they had done this, they would like honest men lay it all on the Puritanes, whose throats must be all cut for it.

This speaks for our religion, that certainly it is Christs, seeing Antichrist and his limmes doe so rage against it. It was Gods *Israel*, his sonne, his *Lot*, his hallowed thing, which *Edom* was so cruell against. Therefore wee say of Romish *Edom* as *Tertullian* said of *Nero*, That religion must needs be good which *Nero* so persecuteth, which the Pope so persecuteth.

To detect and detest so wicked and bloody a religion, set vp by subtilty, held vp by violence and cruelty: for it is not from the bad constitution of their persons; but of their doctrine, and refined religion by the fiery wits of late Iesuites and Priests; as I can cleare in an hundred seuerall positions of theirs, if there were any doubtr. Christ would not haue his Disciples call for fire from heauen against that Citie which receiued him not, as *Elias* did: Much lesse may they bring a sparke from hell, to blow vp three Kingdomes at once.

To blesse our God for deliuering vs from that intended cruelty, and neuer forget his wonderfull mercy. Oh happy 5. of November, wherein our Sonne should haue been turned into blood; wherein our name should haue beene changed into *Ichabod*; wherein had beene set vp againe the abomination of desolation. A day when the great Citie should haue beene a Beacon to all the land, and all the land to the whole world. A day which should haue burnt as an Ouen, *Mal. 4. 1.* What had a Bonfire of 200. in one day

Use. 1.

That religion
good, which An-
tichrist perse-
cutes.

Use 2.

Bloody religion,
wicked religion.

Luk. 9. 54. 55.

Use 3.

1. Sam. 4. 21.

day beegne to this? The Massacre of France, in which thirtie thousand were murdered in one moneth, had beene but a play vnto it. *Farnesius* might now haue had his minde satisfied, and haue ridden his horse to the saddle in English blood. But God for his owne Name sake turned it into an honourable and glorious day, a day of ioy and gladnesse to all true-hearted English-men.

When *Esau* came with 400. men toward his brother *Jacob*, minding no doubt to performe his long-intended malice, God so ordered the matter, that he was not able to giue him an ill word. Why? what was the reason? *Jacob* had all night before wrestled with the Angell, and preuailed, and got a blessing from him, which was, *Thou hast preuailed with God, thou shalt also preuaile with men.* The cause why Romish *Esau* being appointed and all prepared, could not hurt an haire of our heads, was, that some wrestled with God by prayer, and left him not till he had giuen vs the blessed deliuerance. The Catholiques were deuout and earnest to set it forward, so many as they durst trust, and the rest *implicite*, not knowing their meaning: But their prayers are like their religion, and their religion like that of the deuout women, who raised Tragedies against *Paul*. Well, when *Iezabell* proclaimes a Fast, let *Naboth* looke to his Vineyard. When Catholiques are deuout, and busie at their Beads, let vs looke to our selues; Wee neede not feare those weapons, but other that are preparing. It is the wisdom of a prudent Captaine that feares an vndermining, to vndermine and preuent the mischief by a crosse traine: and so was famous *Vienna* preserved against the Turkes. If Papists lay secret vndermining traines, to overthrow vs, prayer and repentance will be a crosse traine, that vndermines the vnderminers. If we can preuaile with God, we shall be sure to preuaile with men.

Thus farre of *Edoms* sinne: Now of *Edoms* punishment, and the similitude of it with our Edomites.

Edoms punishment is set downe in the Text, 1. By the certainty,

Gen. 32. 28.

Acts 13. 50.

Exodus 17. 13.

Thema
reposed

Antichrist and
do as like in
their punish-
ment.

certainty, 2. By the severity of it: It is certaine; For,
1. *God will doe it*, 2. He will *not returne*. And it is severe;
1. Hee will *send a fire*, 2. A *devouring* fire, vnrefistable,
3. *Upon Teman*, the Metropolis or mother Citie, 4. *On the Palaces of Bozrah*: a fire wasting the whole land.

In all these we haue a liuely pourtrayture of Gods iust
iudgement vpon the Romane Edomites, which shall not
be lesse certaine than severe.

1. For certainty.

The certainty of the destruction of the Kingdome of
Antichrist is manifest:

I. In that the *Lord will doe it*: for he hath *spoken it*, *Reuel. 17. 17*. The words of God must be fulfilled concern-
ing the destruction of Babylon. Now by Babylon in that
Chapter and Prophecie, is not to be vnderstood the Babel
of Chaldea, neither do the threats besit that Babel, which
was fallen and destroyed before: but the mysticall Babel
of Rome, which succeedeth and exceedeth that in cruelty.
This I will not stand to proue, because we haue it plainly
confessed both by *Bellarmino* and *Ribera*, the learnedst of
the Romish Church, that Rome present, is mysticall Ba-
bel. *John* (saith *Bellarmino*) euery where in the Apoca-
lyps calleth Rome Babylon; because (saith hee) onely
Rome in *Johns* time had the rule ouer the Kings of the
earth, and secondly, was the Citie set on seauen hills,
which agrees to no other Citie. What therefore I am to
speake of Babylon in the Reuelation, I shall apply and
properly speake of Rome, by the learnedst of the Papi-
sts owne confession. And the reason, why the Spirit of God
by allusion doth call it Babylon, is by way of similitude;
Because as that Easterne and Chaldean Babylon did a
long time oppresse the Church of the Iewes, so this We-
stern and Italian Babylon hath kept, vnder most horrible
oppression and thraldome the Church of the Christians.

This Babylon must be so certainly destroyed as if it
were done already: *Reuel. 14. 8*. *It is fallen, it is fallen*,
saith the Angell. True indeede, it is already accomplished
in part: it is fallen, 1. In the purity of doctrine, 2. In
the

Babylon

Bellarmino and
Ribera

Rome termed
Babylon, why?

the estimation which once it had. 3. In authority: but this propheticie notes the certainty of her fall by an outward overthrow. And this Babilon must be certainly destroyed, because God the great Iudge of the world hath passed sentence against her, which only waites the execution; Reuel. 18. 20. *Reioyseye heauens ouer her, for God hath giuen your iudgement on her.* Againe, if any meanes can bring hir destruction, she shall be destroyed: If death, sorrow, famine or fire can destroy her, these shall come on one day; and if all these were vnable, the strength of God is able to pull her downe, Reuel. 18. 8. *for strong is the Lord, which will condemne her:* Now if God set against a man who can rescue him? Iob. 33. 13. 14.

I I. The iudgement is certaine, because, as the Lord would not returne to Edom, so neither wil he returne to Romish Edom: for, 1. He is too far prouoked: the sentence is past and therefore irreuokable. 2. This leopard, as shee is called, Reuel. 13. 2. *cannot change her spots.* 3. *Edoms teares found no repentance,* Heb. 12. 16. 17. no more shall these, nor by any meanes will God call back his anger.

The severity of Gods wrath against the Kingdome of Romish Edom is not vnproportionable to the iudgement of the Syrian Idumea. 1. In the kinde, a fire; by which is signified an vtter desolation: 2. A deuouring fire, which signifies the incurablencesse of her estate, she shall neuer rise from vnder the iudgement. 3. The chiefe subject is *Teman*, the Metropolis, signifying the vtter ruin of Rome it selfe: 4. It shall reach to the *Palaces of Bozrah*, noting the generality of the iudgement through all the Kingdome of Antichrist.

First, the destruction of Rome shall be by terrible fire, euen in the letter it is most likely; though some of great note thinke not so: for, 1. It is said, Reuel. 17. 16. *the ten hornes which thou sawest, shall hate the whore, and make her desolate, and naked, and ouerne her with fire:* and chapter

Babilon or Rome, must be destroyed

2. For severity

for Rome is Antichrist, shall be destroyed

Most probable
that Rome shall
be destroyed
with materiall
fire, for fire reas-
ons.

I

- 18.8. *She shall be burnt with fire.* By which oracle of the holy Ghost it plainly appeares, that the Christian Princes, which haue been in such league with Rome, shall at length make warre against the very city of Rome, take it captiue, spoile it, famish it, and at last *burne it with fire.*
2. Harlots by the law of God were to bee burnt with fire, as we see in the example of *Iudah* and *Thamar*, Gen. 38.24. But Babylon is the *mother of whoredoms and abominations of the earth*, Reuel. 17. 5. yea the *great whore*, with whom the *Kings of the earth* haue committed fornication, verse 2 therefore &c. 3. She as *Asbur* hath a long time bene the *rod of Gods wrath*, by which the Church hath bene scourged, and corrected for many ages: and now must bee cast into the fire, broken and burnt.
- 3
4. There is no other nitre or meane to purge that idolatrous city: *We would haue cured Babel*, but *she would not bee cured therefore she shall neuer be purged*, but all her drosse and trash shall *pasle the fire.* 5. By the law of retaliation she must be consumed with fire: for whosoever dust mock or resist her, or any of her decrees, was presently adjudged to fire: burning was the peculiar punishment of Gods Saints, whom shee condemned for heritickes. Of Syrian Edom it was sayd, *As thou hast done, it shall be donne to thee, thy reward shall retorne vpon thine own head*; and of the Romane. Wicked Papists make the furnace seuen times hotter than *Nebuchadnezzars* but here is a furnace heated by God himselfe for themselves. They deuise an vnnaturall fire and furnace vnder the Parliaments, to consume the innocents of three Kingdomes: but *gine her double* (saith the Spirit) *to that she hath done*; first, ten Kings shall set vpon her and *burne her with fire*, and after this, God himselfe shall cast her in to an hellish and supernaturall fire, for all the cruell and blasing fires which shee hath kindled in all countries, pitilessly to consume the bodies of Gods Saints. The *preludiu* here of was seen in our Edomite Captiues; they lay fire and powder for others, but the fired powder flies in their owne face.

Jerem. 51.9.

Obadi. 15.

Reuel. 18.6.

Obiect.

Obiect. Antichrist must be destroyed with the sword of the Spirit, and the breath of the Lords mouth, not by carnall weapons.

Ans. The cleere shining of the Gospell shall detect the mysterie, wherein Antichrist worketh, and lay him naked, and discover his frauds, by which hee gulls the world: the truth shall warre, and preuaile against his heresies. But this hinders not, but that the Princes of Europe (seeing the infinite wrongs sustained by him) shall ioyne to set the seate of Antichrist on fire: considering the Scripture affirms it so manifestly, as euen the Papists themselues subscribe to the generall truth of it: for these be the words of Ribera: *Romam non solum ob pristinam impietatem, sed & propter ea quæ postremis temporibus commissura est, magno incendio perflagraturam, adeo perspicuum est & manifestum, ut ne stultissimus quidem id negare possit.* And the text is plaine, that the Kings, Marriers, and Merchants shall stand and see the *smoake of her burning*. Revel. 18.9.

Obiect. But this seemes impossible: for we see Kings and Princes sticke fast to support her, as Spaine, France, and many Kings of Europe.

Ans. God can and will doe it, who hath horses and chariots of fire to besiege her withall, if meanes should faile. But God will doe it by them, Revel. 17.17. *For he hath put into their hearts,* to fulfill his will. And by many meanes God can effect it: 1. Hee can soone conuert them from their Antichristian and Papisticall superstitions to the truth, as sundrie of them are already. 2. It may be, that sundrie of them which yet retaine Romish idolatrie, may for some other causes turne against the Pope and walle Rome, as for his vniust claimes, his horrible pride and tyrannie, his treasonable practices against them, pardons to kill them, &c. and thus by Charles the 8. and Lewis the 12. Kings of France, was Rome sacked and spoyled, and the Pope opposed: as also by Charles the 5. his armie. And is this vniuely, when not onely the Popes

2. Thess. 2.8.

Antichrist to be ouerthrowne with the sword temporall as well as spiri- tuall.

Euen by Kings that are or were his friends.

Antichrist to be
overthrowne
with the sword
temporall as
well as spiri-
tuall.

How was Rome
sacked by Charles the 8.
and Lewis the 12.
Kings of France

Agents and Priests shall give the Sacrament and absolution to gunpowder-traytors? but Iesuites teach it lawfull, yea meritorious to kill Christian princes, nay Popes themselves so proclaime it, as *Sixtus Quintus* of the villaine that murdered *Henry* the 3. of France.

Obiect. But then this prophecie may seeme to be in part fulfilled.

*Overthrow of
Rome not partiall
but totall.*

Ans. No, this fire of Edom must be a *denouring* fire (which is the other part of the similitude) that must quite consume *Teman* the Metropolis: so this first against Rome must be as a fore-runner of the fire of hell, it must be *unquenchable*, and agreeing with that fire of the Syrian Edom: *Obad. 18. A fire shall be kindled in Edom, and denoure them, and there shall be no remnant of the house of Esau: for the Lord hath spoken it.* This ruine of Rome shall be like the ruine of *Iericho*, which can neuer bee re-edified: and is notably shadowed in *Reuel. 18. 21.* by the casting of a millstone into the sea: noting both the swiftnesse and irrecoverableness of their estate, no more to be raised againe than a millstone can rise out of the bottom of the sea and float againe. Yea the eternall desolation of Rome is noted by denying such things to be euer any more in her, which a citie cannot be without, *viz. A millstone shall not be heard in her, nor the light of a candle seene, nor any crafts-man, nor any voyce of ioy, nor any bride-groome, or marriage, or procreation.* A poore citie it is, or none at all, where none of these are.

*Magnificence of
Rome no whit
secureth it.*

Obiect. But the state of Rome is the strongest state in the world, for wisdom, wealth, strength, and many of our great ones goe backe to them: so as you speake vnlikely things.

Zach. 4. 2.

Ans. 1. God will honour himselfe by effecting his will in vnexpected and vnconceivable meanes: Hee is wise of heart to lay vnknown pipes and meanes for his purposes. And herein it shall be like Edom, *Obad. 8. 9. In that day I will destroy the wise men out of Edom, and understanding from the mount of Esau, and thy strong men O Teman*

Temer shall be afraid; neither is there wisdom or strength that shall helpe against the Lord. 2. God by themselves, if others be slacke, can hasten their destruction; as it was with Edom, Obad. 7. *The men of thy confederacie, and they that were at peace with thee, deceived thee.* So our late Edomites were detected by themselves, even by their owne confederacie. 3. What if some go to the, and giue them a little lightning before their death? See we not such infamie cast vpon them all by their daily practices and plots, as all the water in the sea can neuer wash away? Yes, we see with our eyes, that they gaine not, but fall, notwithstanding all their supplies of succours.

To comfort the poore Church of God, in that, when the enemy marcheth furiously like *Iehu*, God sets in, and provides for his safetie. Reuel. 10. 10. *Iohn* hauing before prophesied of many mischiefes to befall the Church, by Antichrist and the Turkes, both conspiring against it, in this Chapter brings Christ in a vision for the comfort of the Church, thus described: *An Angell*, namely of the Couenant, our great Mediatour; *comming from heauen*, to make himselfe better knowne, and neerer to his Church; *clothed with a cloud*, not onely in our humane nature clouding & vailing his Deity, but still obscured by the world; *with a rain-bow on his head*, a signe of reconciliation, an assurance that he will remember his couenant, as Genesis 9. 15. and a token, that although stormes and tempests be vpon the Church, yet Christ at length will driue them away, and reduce the calme of it, and a faire season; *his face as the Sunne*, shining as in his transfiguration, to his Church; *his feete as pillars*, for strength, *of fire*, because of his efficacie and force to overcome all difficulties. He is a constant stander as a pillar, and fierce, for his Churches good. A sweete meditation against all fierie, furious, and sulphurous plots of the enemies of the Church. He hath the Rain-bow on his head, his feete are pillars of fire, and further, *he sets his foote on the sea and earth*, to note the subiection of the sea, and earth, and all the creatures, and

Use. I
Comfort for the
Church of God.

Vt 2.
Terror for the
Church of Rome.

Reuel. 19. 16.

Iudg. 17.

all the world vnto him.

The iustice of God shall one day magnifie it selfe against that bloodie seate, citie, and kingdome of Antichrist: for, 1. He that is the vnmercifull maintainer of all treasons, and supreme head of all heretikes, must needes be fearefully destroyed. 2. He that is concluded to be more mercifull than Christ, because Christ deliuered none out of Purgatorie; and more powerfull than God, because God makes but creatures, he makes y Creator, shall dearely buy that and other such blasphemies. 3. Pride (wee say) must haue a fall, and, the higher the pride, the lower the fall. He that hath fought against the Kings of the earth, yea against Christ the King of Kings, the tenne hornes shall fight against him. Hee that out of his horrible ambition hath made mightie Princes hold his stirrop, leade his horse, become his footmen and foot-stoole, shall one day be paid for all. He that hath taken from them, Imperiall Crownes, Purple, Scepters, Kingdomes, shall by them (ere long, I doubt not) be left desolate and naked. Hee that hath long ouerborne them with the bragge of his primacie, and set himselfe aboute all that is called God, shall by them be made to drinke of the cup of their Supremacie. They that haue giuen the Saints blood to drink, shall haue blood to drink, herein like to old Edom, Obad. 16. *Edom drunke upon mine holy mountaine*: and the heathen must drinke them vp, and swallow them, and they shall bee as though they had not been. *Pharaoh* drownd the Israelites children, and was drownd himselfe. *The same fire lickt in the enemies*, which they made so hot for the three children of God. *Hamans galloes* catcht himselfe. *Catesby, Rockwood, Grant*, deuisers of the powder-plot, by their owne powder were almost blowne vp, yea made vnable for their own defence: and the same day *Catesby* the first deuiser, and *Percy* the chiefe actor were killed with one bullet shot with powder. *As I haue done* (said great *Adoni-bezek*) *so God hath done to me.*

From

From all this it followes, that all the balme in Gilead cannot heale them: not the ten hornes or Kings, not the seuen heads, not his power and bloody warres, his Spanish Inquisition, his Massacres, his two trayterous Colleges, his Bulls and Excommunications, his Councell of Trent, his Order of Iesuites; not his blacking of the liues and practices of his aduersaries, not his iugling with Images, his false miracles and legends, his lies and equiuocations, his falsifying of all authoritie, and the like, can still vphold his tottering state, down he must for all his props, he must dye in the midst of his Physicians; we must expect it, pray for it, and reioyce in it.

Come out of her, my people, come out of her: for it is a people ordained to destruction: Reuel. 18. 4. *Be not partakers of her sinnes, lest yee partake in her plagues.* Come out in affection, in action, and in habitation, both by spirituall and bodily departure. God is carefull of his people: he would not haue Lot destroyed with Sodome, nor Israel in Babylon, Iere. 51. 45. nor the Iewes in Ierusalem at the destruction thereof: A voyce was heard (saith Iosephus) to leaue the citie, which many beleued, and fled into Pella, and they that would not, were al miserably destroyed. Little Mice (they say) presaging the ruine of an house, doe flie out before hand. Let vs by diuine instinct be so wise for our owne safetie: flie communion & companie with Papists. For Rome is called an habitation of diuels: if a man would dwell among diuels, let him dwell among Romanists. And it is no schisme, but Gods commandement. Neuer heare such whisperings, as speake of a reconciliation of our religions, for that cannot be. Yet hate not their persons, but their sinnes; and pray for the men. It is dangerous to trauell among them, much more to intertaine neere and intimate acquaintance with them.

Therefore feare to make or meddle with them: leaue them to Gods iudgement, which must needs be executed.

The end of the second Sermon.

*Use 3.
All deuices of
Papists insuffi-
cient to susteine
their bloody
monarchy.*

*Use 4
Separate from
them spiritually
and corporally.*

Reuel. 18. 2.



THE ROMISH FOWLER.

Pſalm. 124. 7.

Our ſoule is eſcaped euen as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are deliuered.

THE matter of this Pſalme is gratulatory: the occaſion, ſome great deliuerance of the Church, from ſome deadly plot, and imminent danger: Or (as ſome thinke) *Dauid* recounteth and colleſteth all thoſe ſpeciall deliuerances, which God had wrought for *Iſrael*, ſince their coming forth of *Egypt*, till this time: which being many and great, he compiles this Pſalme, and giues the Lord the glory of them all.

*Diuiſion of the
Text.*

In the words of my Text are two things conſiderable:

- | | | | |
|---|--|---|--|
| { | 1. A <i>danger</i> , the extremity whereof is ſet downe by a ſimilitude. | } | 1. The meanes: <i>the ſnare is broken.</i> |
| | 2. A <i>deliuerance</i> : in it | | 2. The end: <i>wee are deliuered.</i> |

The danger is ſet out by compariſon of a *Fowler*, who hath layd his *nets*, and hath caught a ſilly *bird* within the meſhes of it, of which himſelfe and euery man elſe thinks he hath it ſure enough. Where the danger is amplified,

1. By

1. By the Authors of it, *Fowlers*: 2. Their instruments, *nets and snares*: 3. The crafty laying of them, so as they haue compassed the seely bird within the snare.

I. The Scriptures compare the enemies of the Church (the seely *Dove* of Christ) to *Fowlers*, *Fishers*, *Hunters*:

1. In respect of their purpose, which is to take and catch that they hunt for: they intend to kill and destroy ere they returne. This was *Cains* purpose against *Abel*, if hee could get him alone; *Pharaohs* against *Israel*; *Nero*, *Dio- clesian*, and the other Emperours against the Primitiue Church.

2. The Fowler makes but a sport of taking his prey: as also the Hunter: So the enemies of the Church count it but a sport to destroy and waste the Church and people of God. Yea, as they feede vpon the seely birds they catch, with delight; so these feede on Gods people as on bread, *Psal. 14 4.*

3. *Fowlers* are so cruell, that they spare none, young nor olde, male nor female; all goe together into the bagge. And *Popish* Persecutors spare no age or sexe, neither olde men nor children, but haue pul- led them out of the belly to the fire; neither vnlearned nor learned, but haue cut off *Pastors*, *Doctors*, *Bishops*, *Arch- bishops*; neither the liuing, nor yet the dead. Most bar- barous inhumanity.

4. *Fowlers* and *Hunters* will be at great cost to maintaine their game, and count no paines painefull, through frost and snow; they will endure much hardnesse in hope of their prey. So the enemies of the Church care not what cost and charge they be at, what paines they take, to waste and destroy the Church: they cannot sleepe, till they haue done euill; their sleepe departs from them, that is, nothing else troubles them but to be disappointed. Such great *Fowlers* of the Church in the olde Testament were the enemies on euery side: On the East: *Ammonites*, *Moabites*, *Chaldeans*, *Assyrians*: on the West: the *Philistims*: on the North: the *Syrians*: on the South: *Egyptians*, *Arabians*, and *Idumeans*: and the Church of God as a little bird in the midst of them all.

Haman hath ten thousand talents; for the Kings treasure, if

Enemies of the Church com- pared to Fowlers, in 4. respects.

1

2

3

4

Prov. 4. 16.

4. 17. 9.

*Romish Nimrod
a mighty Hunter
of the Lords
flocke.*

*Bonner, a Bon-
fire.*

*Great labour
and cost for the
powder-treason.*

*Four thousand
pounds.
Practises of the
wicked termed
snares, 1. for
secrecie, 2. jud-
dainnesse.*

all the Iewes may be vtterly rooted out. Such great Fow-
lers of the Church in the new Testament haue beene the
vassals of Antichrist, and especially that great *Nimrod* of
Rome, who with his Popish Kings, Tyrants, and persecu-
ting Bishops, hath eaten vp the poore Saints of Christ in
all Countries; as did their Predecessors the ancient Ty-
rants, Psal. 83. 4. *Come, let vs cut them off from being a na-
tion, and let the name of Israel be no more in remembrance.*
Our owne booke of Martyrs records, that one of our Po-
pish Bishops was so violent a fowler to furnish his Maisters
dishes, that himselfe in fve yeares space tooke and rosted
300. seely Martyrs, most of them in his owne walke and
dioces. Such were our *Fauxes* and Fawknets, who made
sure account of such a prey as was neuer before layd for,
namely for three whole Kingdomes at once: which would
haue filled all their nets. *For God and man concurred to pu-
nish the iniquity of this time*, said the Letter to L. Mount-
eagle: for the obtaining whereof they despised all danger,
and all labour is thought little in digging halfe a yeare
together through *hard foundations*: they will bestow
any cost whatsoeuer, of their owne and other mens;
Digby promised 1500. pounds, *Tressam* 2000. *Percy* all
that he could get of the Earle of Northumberland's rents,
besides tenne galloping Horses. And nothing troubled
Faux, but that he was disappointed.

II. The Scripture both here and else where compares
their meanes and instruments, to *snares, nets, and ginses*,
which are set in the wayes of Gods Saints to take them
And that for two causes.

1. It notes the secrecie of the danger, which makes it
farre more dangerous and inevitable: for nets and snares
vse to be layd in secret, and out of sight. *In vaine were the
net layd before the eyes of all that hath wings*, Prou. 1. 17.
As therfore the fowlers or fishers go about their matters
craftily and subtilly, they will stand priuily behinde a tree,
they dissemble all, they will lay meate as though they in-
tended to feed the seely bird, which they meane to feed
vpon;

vpon; they haue a Lure or Call, as if they were friends and birds themselves; but the end is to kill and destroy: So doe the Fowlers of Gods Church, Psal. 83. 3. *They haue taken crafty counsell against thy people, and haue consulted against thy secret ones.* So euer haue done the Romish Antichristian Fowlers, who haue beene taught by their great Nimrod, *lyonina pelli assuere vulpinam*, Always to match together the Lyon and the Foxe. *Iulius* the 2. can turne him either way, to *Peters* keyes or *Pauls* sword. What they cannot doe by open force, they can doe by secret fraud, wherein oftentimes there lyes more strength than in the former.

*Cum Petri nihil
efficient ad pra-
lia clauas, Aux-
ilio Pauli foris
tan ensis erit.*

The Syrian *Antiochus Epiphanes* was a liuely type of the Romish *Antiochus*: of whom it is sayd, Dan. 8. 24. 25. *His power shall be mighty, but not in his strength: he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people, and by his policie shall cause craft to prosper in his hand.* A liuely description of the Romish *Antiochus* or Antichrist, that beast arising out of the sea, hauing as well the *horns of the Lambe* as the *speech of the Dragon*. He intrudes himselfe as the head and husband of the Church, while he robs and wastes it. He professeth himselfe a *seruant of seruants*, while he sets himselfe aboue all Kings and Commanders: as *Boniface* the 8. in the yeare of Christ 1300. before a great concourse in a solemne Iubilee, one day shewed himselfe in his Priestly Pontificals, with the crosse carried before him: the next day in an Emperours robes, with a naked sword before him, and this title proclaimed, *Ego sum Pontifex & Imperator: terrestre ac caeleste imperium habeo*: All this is mine, and to whomsoever I will I giue it.

Reuel. 13. 1. 11.

*True onely in
Nobis sence of
Cham.
Gen. 9. 25.*

Luk 4. 6.

2. Thess. 2. 7.

What is the whole religion of Rome but a *mysterie of iniquity*, a bundle of policie, which by secret conueyances and trauels both brought and held all the Kingdomes and Countries in Europe, within the snare and bondage of a silly Fryar, by sembled sanctity, lying myracles, false donations, forged writings, and the like: and thus hath en-

*2. Thess. 2. 7.
2. Thess. 2. 7.
2. Thess. 2. 7.*

snared mens bodies, goods, liues, and consciences. Neuer saw the world so cunning a fowler.

Are his emissaries and such as he sends out, of better disposition than himselfe? No, witness Gregory the great: As Christ sent out simple and seely plaine men to raise up his Kingdome, so shall Antichrist make choise of crafty, and double, and deceitfull persons for his businesse. How subtilly did these two friars, Clem̃r and his Associate lay their snares, when they slew the French King, Henry the 3. pretending great good businesse for the Church and State?

When the Papists in France could not by open force oppresse the Prince of Condy, and Casper Colignius the Admirall of France: they could by fraude and cunning, as by a lure, pretending peace and nuptiall solemnity, raise a sudden Massacre, by which thirty thousand Protestants fell into their snare, who most perfidiously were slaine, against all laws of God, nature, and nations, not much without the space of one moneth.

What Potentate euer layd the foundation of obedience in conscience, or could overcome his enemies without warre, by a parchment Bull, or maintaine himselfe and his pompe at all mens costs and deuotions, or conquer opposite Princes by their owne subiects, or stablish himselfe by dispensing with vnlawfull marriages and lawfull oaths, or maintaine so many Intelligences by Confession, or pleasure all men in their humours, by wealth, povertie, austeritie, voluptuousnesse? What a notable combination of knaueries is there in that religion, wherein all these things and many more, are most eminent, most vsuall?

To come to our owne Country: what did those trayterous bandits and emissaries, Allan, Harding, Sanders, Parsons, Campion, and others, but by writing and speaking pretend singular love, instruction, and care over their Country-men, whose religion they left? yet indeed what intended they but destruction of Prince and State, being trumpets to rebellion, raising vp armes, some out

of

Antis et duplices.

Strange fetches
of the Pope to
uphold his
throne.

of Spaine, some out of Ireland, some desperate cut-throats at home, to take away the life of that blessed Lady Elizabeth of eternall happy memory? What a number have they snared vnder the pretext of peace, truce, and friendship, as Duke *Alba* in the Low Countreies? and as the King of Spaine in 88. while he was providing that invincible navy against our Prince and Country, he sent the Duke of Parma to intreat of peace; as if it were honestly in Catholikes, whome they cannot kill by warre, to delude and spoile them vnder the name of peace, not without villany and periury.

How secretly did our late foolish fowlers lay their nets and traines? with what faire pretences? It was meereley and only for religion, sayd *Faux*; and he was bound in conscience to do it, because the King was an hereticke: he was sent by the name of *John son to Percy*, to conferre for releefe of the Catholike cause. All of them tooke an oath for secrecy, yea heard Masses, and tooke the Sacrament neuer to reueale anything. Now to the laying of snares as deep as hell; 36. barrells of gunpowder are provided, & numbers of iron bars, to blow vp with one deadly blow, in time of peace, in time of Parliament: al England, Scotland, and Ireland, in their King and posterity, in their lawes and governments, in their Church and Religion, in their Common welths and iustice, in their tenures and records, yea in their whole State and policy: that he that could carry his heart into the survey of the consequents, might clerely see a fearefull doome day of all these three goodly kingdomes. And, as before it was done it was cloked vnder the title of some famous exploit for the deliuerance of persecuted Catholikes: So afterward, to turne the odiousnesse of so foule a fact as might have turned the sunne into darknes, & the moone into blood, they had prepared their Proclamations, to lay it vpon Puritans, vnder which title they would haue reuenged it by the Massacre of all the godly in the Land, within their reach. Here be cunning *Fauxes* and *Foxes*

Papists bound in
conscience to kill
Gods Anoynted.

*Copy of the
proclamation*

*Copy of the
proclamation*

*Copy of the
proclamation*

*Copy of the
proclamation*

*Copy of the
proclamation*

indeed, in whom we may see the true picture and portraiture of every sound Catholike: who by the principles of Popery are taught to be as true to their Soueraigne as Iudas to our Sauour.

What great need haue we then to get vs into that secret, which their secrets cannot come into? namely vnder the secret of the Almighty; vnder the shadow of his wing. For the promise to such a one is, *Surely he will deliver thee from the snare of the hunter.* The poore bird is safe no where abroad, but in the nest: and the Church is no where safe in earth, but onely in heauen, while it saith with the Prophet Dauid, *Thou art my secret place,* Psalme 32.7.

So much for the secrecie of fowlers.

2. Their instruments of mischief are compared to *snakes and nets*, in respect of the *suddenesse* of that destruction, which they intend to Gods people. *A snare or a net* windes in a bird suddenly, thinking on no such thing: Nay sometime, while the poore bird is playing or singing, as if it were without all danger, the net or grin wraps it in on all sides. So the enemies of the Church, knowing, that sudden and v unexpected euils can hardlyest be prevented, and wound the deepest, commonly effect most deadly stratagems when Gods people least expect them. This is the guise of Antichristian enemies to the Church of God: which while it is not suspicious, but sometimes too charitable and credulous, they lay their snares where no man can possible suspect. Would any man think the Pope would instigate to kill Christian Princes at the very Masse? yet by the counsell of Pope Sixtus the 4. the two Princes of Medices were hurt and staine euen at Masse; and the lifting vp of the host was made a signe of the murder by the Popes Legate: as their owne *Volateran* writes. Would a Prince thinke to be poysoned (of purpose) in receiuing the Sacrament, by these charitable Catholikes? yet one was by the powder of diamonds tempered with the wine of the

Palm. 91. 1. 3.

Henry the 6.
Emperour, by
Bernard a
Monke, vnder
Pope Clement
the 5.

the Sacrament. Would a Catholique King, most deuoted to Romish religion, and a champion for it, expect to be slaine by Catholiques, and men of peace, before excommunication? yet this was iust (saith *Reinolds*) and the charitable Pope *Sixtus* the 5. said, *A true Fryar had slaine a countesse's Fryar*. Could any man haue expected that suddaine terrible blow, and an vniuersall destruction from vnder the Parliamt houte, from which the honor, iustice, happinelle, life and soule of our Country (vnder God) hath beene so long maintained and preserued?

This shewes vs, that Papiests are not to bee trusted, though neuer so fawning, neuer so flattering. For indeed they are most cruell, both in their *positions*, and in their *dispositions*. Their *positions* are these, and such like: 1. The Oath of Allegiance is against Catholique faith, and the health of soules, saith the Popes Breue. 2. Princes excommunicate by the Pope, may be deposed and killed by their subiects. 3. No faith is to be kept with heretickes: and all are hereticks that are not of their religion. 4. All men are bound to resist hereticall Kings, in the straitest bond of conscience. 5. Euen a secret hereticke is *ipso iure* deposed, and all his leproous posterity, saith *Symancha*. 6. It is a iust and honourable warre for the Nobles to rise vp in Armes against Queene *Elizabeth*, saith Cardinall *Allan*. Such also are their *dispositions*: and such are their *practices*.

We haue scene the Fowlers, and their nets: now let vs proceede.

III. The crafty laying of these snares is such, as they haue compassed the bird, and it seems impossible any way to escape. For the danger was, as if the Prophet had said: We were on euery side included in the nets of the fowlers, that what way so euer we could turne vs, we were hemd in; the danger met vs on euery hand, and death euery way layd hold vpon vs. Thus *Dauid* (Psal. 18. 4. 5.) confesseth, that the *snares of death compassed him*: hee was euen as a man bound and piniond to execution, so as hee saw nothing

*2. powder blown in the
the net*

Vse.

*popish and
lord tyngh*

*2. popish
y. of the other*

*Artificio con-
scientia vinculo.*

*Dangerous and
mischieuous
plots may pro-
sper for a while.*

thing but death before him. And *the snares or cords of the grasse beset him*: so hopelesse was his estate, as if hee were laid forth already, and wrapped in the bands and cloathes of death to the buriall, both in his enemies conceit, and his owne.

The same was our condition in that Gunpowder treason: the enemies made sure of their prey: they saw their expectation euen in their hands: and brought their wicked conception to the very birth: the Crowne and Kingdome was theirs: they had disposed of the chiefe Offices, the chiefe holds, and reuenuue of the Land: onely one terrible blow was to be giuen, and the hand of wickednes lifted vp on high, reaching fire to the fewell, which should haue turned three Kingdomes into one Bonfire.

Quest. Why doth the Lord suffer the enemies thus to encrease his people, that the Case seemes desperate, the deliuerance impossible?

Answer. 1. That wee may see our owne simplicity, who cannot obserue or preuent their snares, the crafty wiles of Satan and his instruments against the Church. 2. That wee may take notice of Gods patience toward his enemies, suffering them as long as he may, and then his iustice in taking them at the height, 3. That we may learne to depend on Gods power and wisdom, for safety and defence; who onely is able to match and ouermatch the enemies in both: for *there is no power or policie against the Lord.* 4. That the greater the dangers be, Gods goodnes may be the more manifest, and that in most desperate euils we may acknowledge our deliuerance to be miraculous, and so the praise of all may be referred to the Lord, who is a *very present refuge* in the troubles of his Church; as our selues found in this our danger.

Now we come to the second generall part of the Text, namely the deliuerance of the Church, *Our soule is escaped.* that is, *our liues were hunted*, our heads euen on the block, & the stroke a giuing, and death fetching his blow: but yet we are deliuered, wee haue escaped with our liues.

Herein

*There is an
houre of dark-
nesse for the
wicked to worke
in, foure reasons.*

1

2

3

4

Psal. 9. 9.

our soules are escaped

Herein consider, 1. the manner, 2. the meanes of the deliuerance.

The manner, *as a bird escaped out of the net: The meanes, the net is broken.*

For the manner: 1. Beyond and aboue the expectation of the Church, when all things seemed desperate, when all counsell and meanes failed among men, and no hope was left, euen then came deliuerance. How can a poore bird, wound in the nets of the Fowler, expect but to be taken? And this is matter of more ioy & gladnesse, than if the danger had bin lesse. 2. Beyond and beside the expectation of the *fowlers* themselves, to their greater disappointment & confusion. How will the *fowler* rage and storme, when a silly bird is gotten away out of his net? so doe the enemies of the Church, who haue beene at great cost, and charge, and paines, and beaten all their wits to lay their nets, to be disappointed euen then when they haue their expectation betweene their hands; as the case of these Conspirators was.

For the meanes: *the net is broken.* God alone hath broken in pieces their crafty counsels and deuises: God hath frustrated all their purposes: when they had hemd in the people of God, as a bird in a net, on euery side, God himselfe makes a way out; as when the net is broken asunder, the bird escapeth.

Doctr. The Lord in his season powerfully deliuers his Church, by breaking the nets of the enimie. Psal. 33. 10. *The Lord breakes the counsell of the Heathen, and brings to nought the deuises of the people.*

God still findes a time to rescue his Church from the snares of the wicked.

Reasons. 1. Because GOD is euer present with his Church, in the midst of it, to helpe it at the greatest pinches. Esa. 8. 9. 10. *Gather together on heapes, ye people, and ye shall be broken in pieces, &c. for God is with us, namely as our shield and protection: and, if God be with us, who can be against vs?* Zeph. 3. 14. *Reioyce O daughter of Syon, be ioyfull O Israel, reioyce with all thy heart O daughter Ierusalem: the Lord hath taken away thy iudgement, and cast out*

Rom. 8. 31.

thine enemies: the King of Israel, euen the Lord is in the midst of thee; thou shalt see no more euill. The Lord is euerie where present, but not euerie where as in his Church: he is the King, and the shelter of it by a speciall prouidence.

2. The Church is Gods darling and delight: his people is deare vnto him: *he that toucheth them, toucheth the apple of his eye*, Zach. 2.8. In all their troubles he is troubled, and taketh wrong done to them as done to himselfe: and therefore must needes reuenge vpon the enemies one time or other. See Nahum. 1. 2. 9. because the Lord is ieaious ouer his people, hee reserves wrath for their enemies: *he shall come vnto them as vnto thornes*. The cause also is his: they hate the godly for his sake: and therefore he takes their part.

3. As God is willing to saue his people, so also he is euerie way most able. 1. Hee is more watchfull for his Church, than all his enemies can be against it: *Hee that keepeth Israel, doth neither slumber nor sleepe*: in which he out-matcheth the enemies, who, though they often break their sleepe through greedinesse of the prey, yet sometime they must sleepe. Hee is a more watchfull guard than *Sauls*, when *Dauid* came and tooke away his speare and pot from his head. The phraze is taken from watchmen, who stand on walls in time of warre, to fore-see the approach of enemies, and giue warning: they may be treacherous, or sleepy, as when the Capitall in Rome had bene taken by the French-men, if the Geefe had not bene more waking than the watch-men of the walls. But the Lord is a faithfull and watchfull keeper: let neuer so many watch the mischief of the Church, he is sufficient against them all, hath *seauen eyes*, Zach. 4. 10. 2. He is wiser than all his enemies, and herein ouer-matcheth them, that he knowes all their counsels, they know none of his: which aduantage the King of Israel had of the King of Syria by reason of Gods Prophet. Hee knowes their whole plot and proiects, and suffers them to carrie them a

long

Psalm 131. 4.

1. Sam. 26.

2. King 6. 12.

*Capitall in Rome had
bene taken by the French-men,
if the Geefe had not
bene more waking than the watch-men
of the walls.*

long time, but knowes when to preuent them, and how to dispose them to the good of his Church: for there is neither counsell nor wisdom against the Lord. 3. He is stronger than all the enemies: Ioh. 10. 29. *My father is stronger than all: no one, no nor all together can resist his power.* And therefore when great men haue banded and bended all their forces against Christ and his Church, they imagine but a vaine thing, Psal. 2. 1.

*the French was 244 strong
for many old soldiers
Jh. 5. 26*

4. God hath waies enow to deliuer his Church, even when things seeme very desperate. He hath *seuen pipes* to his *seuen lampes*, and these oftentimes laid very secret and out of sight. He can make a way in the sea, and the waters a wall for his people: which cannot be expected by man: yea he can suspend and stay the course of nature; he can suffer his children to be cast into the fire, then qualifie and coole the furnace.

Zach. 4. 2.

5. The Lord commonly delighteth in such a deliuerance of his Church, as is ioyned with the confusion of his enemies: as in the red sea, the same way and waters, which were the preservation of the one, were the destruction of the other. Esai. 33. 11. 12. *Te shall conceive chaffe, and bring forth stubble: the fire of your breath shall deuoure you. And the people shall be as the burning of lime: Or as the thornes cut up, shall they be burnt in the fire.*

*The righteous
shall dip his foot
in the blood of
his enemies.*

And hereby the Lord manifesteth his power and iustice. 1. That the wicked, while they take craftie counsell together, should be pauiing a way to their owne destruction. *Hee takes the wise in their craftinesse*, that they lay a net in which themselves fall. When they make covenants with death, and digge to hell to make Gods children so sure as none should escape them, then their owne destruction shall be the Churches deliuerance. What a broad net had *Haman* laid for the Iewes? None could be fairer for the game than he that had the Kings edict, ring, postes, and all he desired. But in due season his net tooke himselfe and his familie: his gallows caught himselfe and his sonnes: in whose destruction God laid the pre-

1. Cor. 3. 19.

seruation of his Church at that time. The same in the powder-plot: what deuise was euer fairer, or neerer? or when was there a more vniuersall net laid for Gods Church these thousand yeeres? yet the Lord in the very full season ioyned our deliuerance with their detection and destruction.

2. Thess. 1. 6.

2. It is iust with God, that wicked men, while they deuise mischief, should onely make rods for their owne backes: though their pretences be neuer so faire and specious. As for example: Dan. 6. 7. the Courtiers of *Darius*, (as they can easily lay their plots, to sway Princes to euill counsels) come to the King, whose power they would abuse, and none wish him so well as they, *O King, liue for euer*: none so obseruant of the Kings edicts as they, *All the rulers of the kingdome, officers, gouernours, counsellors and Dukes haue made a decree concerning the worship of thee O King, that none shall aske any thing for thirtie daies, saue onely of thee.* This *Daniel*, one of the children of the captiuitie, regards not thee nor thy decree. They proclaime him seditious, rebellious, and a traitor that hath no respect either of King or law, but despiseth authoritie and edicts, well and wisely deuised and published. These are ordinarie nets laid against godly men by vngodly. Then must the law of the Medes and Persians, sealed with the Kings signet, be executed vpon him. He is cast into the denne. They haue him in their net. But they cannot hold him: Nor can he be deliuered but with the destruction of them all by the lions. Here, by plausible speeches what did they but make their owne rods? And so was it in our owne instance, in whom Gods iustice shined most eminently: All the while, they digged a pit for themselves, and fell into the pit they had digged for others: according to that of the Psalmist, *He hath digged a pit, and is fallen into the pit hee hath made: his mischief shall returne vpon his head, and his crueltie vpon his owne pate.* As their heads and pates vpon stakes are still eye-witnesses.

Psal. 7. 15.

3. Gods iustice is herein manifest, that for the deliue-
rie of his Church hee not onely breakes their nets, but
makes them breake their owne nets and neckes: And
this is the greater confusion, when the authors of sin are
made the authors of their own punishment. For example:
Such is their thirst after the ouerthrow of the Church
and godly, that they still call in more company, and take
in more partners, that if one misse, another may hit, and
all may be sure not to faile. But Gods hand now ouer-
ruleth the matter, and makes their owne carnall counsell
their confusion: that whereas one could keepe counsell,
company shall reueale it: As in the many conspirators
about the powder-plot, in which one of them furthered
the punishment of another, but not the performance.

*Raro antecedentem scelerum,
Diseruit pede
pauca claud.*

27. October 1605

vs. 1

*Church of God
invincible.*

This shewes vnto vs, that the Church is altogether in-
uincible: no net shall long hold it, but it shall breake
thorow all nets. It may bee pressed, not oppressed: op-
pugned, not expugned. It is an heauie stone to heauie a-
gainst, Zach. 12. 3. For, 1. The enemies cannot worke
wisely enough to preuaile, but, as the more the Egyptians
oppressed Israel, *the more they increased*; so is it here.
2. Though the godly be in themselves fewer, weaker,
more simple, more shiftlesse, yet are they strangely and
strongly preserued, and may say with the Prophet, *there
be more with them than against them*. 3. The Church
stands vpon two sure pillars, like *Boaz* and *Jachin*: first,
Gods promise, which is, that the gates of hell shall not
preuaile against her. Secondly, her foundation is on a
rocke, against which if the floods beate, and the windes
blow, it shall surely stand, Matth. 7. 25. Why then doe
the Pope, and Papists, and that Antichristian league, still
trauell with wickednesse, and conceiue mischief, to bring
foorth a lye? What doe yee imagine against the Lord?
Nahum. 1. 9.

Exod. 1. 12.

2. King. 6. 16.

month 7 25

This is a ground of comfort for vs, when wee see ene-
mies leaguimg themselves against Gods people, that they
make no spare of destroying either by secret meanes, or

J

Esa. 65. 24.

Psal. 119. 126.

Esa. 59. 16.

*God roote out
the sin*

open. Gods helpe and deliuerance will shew it selfe in due season: he is a present helpe in trouble. Is he a God a farre off, and not at hand? on the mountaines, and not in the vallies? Doth he *heare his people before he call*, and not when they call? No, the Church is neuer so neere some great deliuerance, as when her enemies are at the top of their pride and rage. For when they will roote out the name of Israel, and *destroy the law*, then is it high time for the Lord to put to his hand. When they haue power in their hand, and no arme of flesh to repressse them: when none will offer himselfe in the cause of God, then the Lords owne arme shall saue it, but so as wee be found in the way of deliuerance, *carrying our selues in this affliction*, as children when they see the father hath taken vp the rod, runne vnto our father, confesse our sins, bewaile them, begge mercie, and sue for it as for life and death. This is the way to stay our fathers blow, to obtaine compassion, and cause him to throw his rod into the fire: as the Prophet brings him in relenting for his people, Hos. 11. 8. *How shall I giue thee vp, O Ephraim? how shall I deliuer thee, O Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me: my repentings are troubled together.* For this is the condition, 2. Chron. 7. 14. *If my people, among whom my Name is called vpon, doe humble themselves, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare out of heauen, and be mercifull to their sinnes, and will heale their land.*

*Vsc. 3.
Praise is comely
for the vpright.*

When we haue receiued such a seasonable deliuerance, it becommeth vs to breake out into the praise of God, and perpetuate the memory of it, and prouoke our selues vnto thankfulness. So doth our holy Prophet in this Psalm: he sings out the praise of God to all posterity, for so great a deliuerance in so present a danger. Motiues heereunto: 1. *How many monuments hath the Lord himselfe erected from time to time, to preserue in memory speciall mercies bestowed on his people?* 2. *Hath he*

not

not taken order to write them in his booke of mercies and monuments? Psalm. 102. 18. *This shall be written for the generations to come: and the people which shall be created, shall praise the Lord.* 3. Hath he not established and appointed speciall dayes for the memorie of speciall mercies, most worthy to be had in euerlasting remembrance?

And surely (my brethren) if *Moses* and *Israel* had cause to compile a song for their so strange a deliuerance, and the ouerthrow of their enemies; as *Exod. 15. 1.* -- If *Deborah* had cause to praise the Lord with voyces and instruments, for the ouerthrow of the Canaanites, and victory ouer *Sisera*; as *Judg. 5. 1.* -- If the good women came with Timbrels and dances to praise the Lord, when the Lord brought an horrible slaughter vpon the Philistians, and their chiefe Champion *Goliath*, who defied the hoast of Israel, and railed vpon the God of Israel, and so saued Israel that day; as *1. Sam. 18. 6. 7.* If that day were a day of ioy and gladnesse, of light and reioicing, wherein the Iewes preuailed against their enemies, and saw the ruine of their chiefe aduersary *Haman* that cursed Amalekite; as *Hest. 9. 17.* Then surely haue we iust cause to sing out, and declare abroad, and reioyce both in Gods house, and in our owne houses, for the great things that the Lord hath done for vs in our admirable deliuerance out of a more admirable red sea, not of water, but of fire and brimstone, and from the hands of those furious Champions of Antichrist, those Romish Siseraes, Goliaths, that defied the hoast of British Israel, and those cursed Amalekites, against whom the sentence is passed, that *the name of Amalek shall be put out from under heauen.* But neuer let the fact of this Amalek, nor this day of Purim be put out of the Kalender: to the perpetuall infamy of the Popish generation, so long as the Sunne courseth about the earth.

Exod. 17. 14. 16

Looke we often in this glasse, which God holdeth this day before our eyes; *O come and behold the workes of the Lord,* the great workes that he hath wrought for this English nation; a people whom God hath now redeemed

Psal. 46. 8.

med

med from a second hell, which was indeed to bee a lake of fier and brimstone, a very sparke out of hell. brought by furies and diuels rather than men. Consider wee seriously, how our soules are deliuered from the nethermost hell. As in the first and great redemption from the lowest hell, God of his mercy redeemed vs by the blood of his owne only Sonne: so of his mercy hath he extinguished the flames of this inteded hell, by no other meanes than by the blood of those sonnes of Beliall. And, as for that greater redemption wee must magnifie the grace of God, being redeemed from the hands of our enemies to serue him in righteonsnesse and holynesse all the dayes of our life: so in this lesser redemption, we must stirre vp our selues to the cherefull praise of God, not in word and tongue, but in heart and life. Let vs call vpon our selues every one apart, as Dauid, Psal. 9. 1. 2. 3. *I will praise the Lord with all my heart, &c. for that mine enemies are turned backe: and Psal. 116. 12. what shall I render to the Lord for all his louing kindnesse towards me? and let vs call vpon one another, as he doth, Psal. 34. 3. Praise the Lord with me, and let vs magnifie the Lord together.* He hath filled our hearts with gladnesse, our mouthes with laughter, our tongues with matter of triumph: when we were as a bird in the net of these fowlers, he brake the net, and we are escaped.

Verse 8. *Our helpe standeth in the Name of the Lord, who hath made heauen and earth.*

THESE words are the conclusion of the whole Psalm, wherein the whole benefit of all the deliuerance of the Church, both for time past and future, is ascribed to the Lord of heauen and earth. He had sayd before, *the snare is broken* but had not told vs by whome, now hee expresseth him, *Our helpe is in the Name &c.*

Quest. why saith he not *in the Lord*, but, *in the Name of the Lord?*

Ans.

Luke 1. 74. 75.

Exposition.

Handwritten: Nam
Ed. 1541

Ans. By the Name of God is meant that by which he reucaleth himselfe to his Church, as a man is knowne by his name. And in this argument the Name of God signifieth the ayd, the power, the strength, and the goodnesse of God: so it is vsed, Psalmc. 44. 5. in thy Name wee shall tread downe our enemies, that is, in thy strength and power. Our helpe consists in that power and strength which the Lord putteth forth for vs.

Who hath made heauen and earth.] *Quest.* Why is this added? *Ans.* 1. To aduance the Lord in his Attribute of Omnipotency. 2. To strengthen our faith when meanes fayle vs: for this power is not tied to meanes. Therefore these are set the first words of the Creed, I beleeue in God the Father Almighty, maker of heauen and earth. 3. To shew vs to what end the world, the heauens and the earth were made, namely that it might be a Theater and glasse of the diuine power and glory of God. 4. To intimate how easie it is for God in most desperate cases to helpe his children: much mor easie than to make heauen and earth. 5. To shew, that he can dispose all things both in heauen and earth for their safetie.

I. Note hence the nature and worke of faith in euery belecuer: which is, to eleuate the minde to God in perils and dangers which is the time wherein faith most bestirres it selfe, and to apply Gods promise of ayd, his presence and deliuerance in all our troubles: not only beleeuing his Omnipotency and goodnesse, but that he is so vnto vs and all his chofen. For this is a speech of faith, which looketh beyond all external meanes, and fixeth the eye of the soule only vpon God, in whose hand help is. And farther, the nature of faith is, to search into all the Attributes of God, whereby it may fortifie it selfe and become inexpugnable. It looketh to the Name of the Lord. It considereth him as *Iehoua*, one that is willing to accomplish all his promises to his Church; else he could not bee *Iehoua*, by which Name he would be knowne to his people. It beholdeth his power and

*Faith in dangers
lifts up the
hearts to Gods
promises and
Attributes.*

1. Kings 7. 12.

Vse.

Hab. 2. 4.

and myselfe is directed

Faith and the
use of meanes
how they stand
together.

Meannesse of in-
struments com-
mends the vertu
of the Agent.

the Pope is
a little more in
power than

Church of God
helplesse in it
selfe.

omnipotency at the same time : and then what shall hinder the Churches safety, if God be both able and willing ? It seeth also all his power exercised for his safety. It beholds at once both the pillars of the Temple, *Boaz, with him is strength* ; but what are we the better, if we apply it not ? and *Jachin, that is, the Lord will establish*.

Let vs live by faith at all times, especiall in dangers, still looking beyond the means : and giue glory to God with Abraham, Rom. 4. 20. who was strong in faith, and fully perswaded, that he who promised was able also and willing to performe. *Obiect.* What then ? must we reiect meanes ? *Answ.* No, for God giueth meanes for our good : But 1. No meanes can helpe vs without God, as God can without meanes. 2. Meanes must be vsed, but not trusted in : Psalm. 20. 7. *Some trust in chariots, and some in horses, but we will remember the Name of the Lord our God.* Heere he condemnes not the vse of chariots and horses, but trust and confidence in them. 3. Neuer let vs stand in the meanes as our helpers, but in the Name of God, who affords both them and successe in them. Hence it is, that God sometimes, yea for the most part worketh his greatest workes by weakest meanes, that the meanes might be as a glasse through which we might behold the brightnesse of his own Maiesty and grace. Dan. 11. 34. They that vnderstand and instruct many shall fall, and when they shall fall they shal be holpen with a little helpe. *Why a little ?* Because through weak meanes wee may see Gods greater strength. So in the year 88. there was a little helpe for England : but the victory was Gods. So in the Gunpowder treason, a little helpe and meanes by his Maiesties singular care : but this was, that through it we might easier see that Omnipotent helpe of him, who made heauen and earth.

II. Note that the Churches helpe is not in it self : and the dangers of it, and harmes threatning it, are faire greater than it is able, without better help than it own,

to withstand. So was it with the Church at the red sea: so with the three children of God in the fire; what help had they of themselves being bound? So it was in *Hamans* deuce, and so in *Percies*.

Reason. 1. That the members of the Church may herein acknowledge the sleights of Satan and wicked men, who are mad against soundnesse of grace, and yet most wittie to combine their malice and madnesse against Gods people. 2. To trie them to the vttermost, and prooue their soundnesse, in faith and patience. Fire that must trie gold, must be quicke and piercing, and seeme vtterly to burne and consume it. 3. That the Lord may herein haue occasion, both to vphold his chosen in the affliction with strong inward consolation; and also to put foorth this his omnipotent power in some strong and glorious deliuerance. 4. That his children being driuen out of all other expectations may be vehement in prayer, and fetch helpe from *heauen*, which they want in themselves. That extremitie of the Israelites at the sea, made *Moses* to crie vnto the Lord with vehemencie, *Exod. 14. 15.* and when *Iehosaphat* knew not what to doe, his eyes were to the Lord, *2. Chron. 20. 12.*

Mistake not the estate of the Church, when it seemes to be oppressed, nor yet of the members. God for these ends suffers Satan and his instruments so cunningly to carie their malice and matters, as oftentimes Gods deare children are in the eyes of the world helpless. But, did Christ cease to be the Sonne of God, because the Iewes said, *Let God helpe him now, if hee will haue him?* or the Saints of olde, who receiued no corporall deliuerance, but a *better resurrection?* or our owne Martyrs, who seemed helpless in their hands and flames? No, the Lord was their helpe, and he will not suffer the soules of the righteous to perish: which we shall further see in the next obseruation.

III. Note that the Church and people of God are neuer so helpless, but that they haue an omnipotent po-

Vse.

Matth. 27. 43.

Heb. 11. 35.

Church at weakest is made strong enough to hold out.

wer with them, and for the, euen *his Name who made heaven and earth*. This is their priuiledge and sanctuarie. *The name of God is a strong tower, the righteous flie vnto it & are exalted*, Prou. 18. 10. Psal. 33. 17. *An horse is a vaine thing in battell & shall not deliuer any by his strength*: Why, what shall helpe them? *The eye of the Lord is on them that feare him, and vpon them that trust in his mercie, to deliuer their soules from death, and preserue them in the time of famine*. 2. Tim. 4. 16. *At my first appearing no man assisted me*: (small helpe indeed:) *Notwithstanding the Lord assisted me, and strengthened me, &c.*

Ioh. 5. 19.
Esaie 43. 2.

Reason. 1. This comes to passe by Gods promise of his constant presence with his people, to be with them in *sixt troubles, and in seuen, in fire, and water*, and extremeft perils. All which promises, although they runne with exception of the crosse, yet are neuer frustrate, but made good one time or other, one way or other. This promise is their safe conduct. And it is equall, seeing they labour in his seruice, and cast themselues vpon his hand. 2. What else is it that keepes the Church as an Arke vpon the waters from drowning and perishing among so many tyrants, enemies, and persecutors as thick as waues, but this most helpfull hand and power of God the Pilot of it? The Church hath mightie power against it, all the helpe of the wicked, and the gates of hell. But his eye and wing is neerer the than the hens to preserue her silly chickens, Psal. 91. 2. 3. As it was with the Son of God our head, so is it with the members, who faithfully follow his steps in patient labouring and enduring. What his estate was, see Ioh. 16. 32. *Behold, the houre commeth, and is now already, that yee shall be scattered every man to his owne house, and shall leaue me alone: but I am not alone, for the Father is with me*. Christ was very helpelesse, when his followers fled for feare, and his Disciples durst not tarrie with him, but left him alone: yet then hee had this presence and power of his Father: And so haue the godly, both Pastors and people. 4. They can neuer be so helplesse

lesse as they shall not be able to crie for helpe, and be-
moane their case to God. Neither want they friends to
solicite their cause at the highest Court, but haue all the
godly petitioners for them.

The faith of this doctrine is a chiefe part of worship
and honour giuen to God: when the Saints referrg the
whole work of their saluation and safetie to the Lord: as
Psal. 3.8. *Saluation belongeth vnto the Lord, and thy blessing
is vpon thy people.* And when they can commend their
whole safetie, for the continuance and preseruacion of it,
vnto the Name of the Lord wherein all helpe lieth.

Use. 1

It is a most firme prop to stay and leane vpon in all
trials, able to sustaine the heart continually with strong
comfort: when we can oppose this helpe of God against
all the threats and boysterous proceedings of Gods ene-
mies. As subiects haue no way but to flie to the King for
refuge and helpe against the oppressor: so Gods people
haue a way of helpe, by which they lie safe in the midst
of danger, and shall haue the better end of the staffe a-
gainst their aduersaries, because they may say as *Dauid*
against *Goliath*, 1. Sam. 17. 45. *I come to thee in the Name of
the Lord.* A godly heart grounded in the truth of this do-
ctrine, may securely contemne whatsoeuer Satan or his
instruments doe machinate against it. Looke at any thing
in heauen or earth, it hath in it matter of strength and
comfort. He that made them, hath power to commaund
all things in them for thy safetie and good. Here is a faith-
full helper, *a very sure refuge in trouble*: men may pro-
mise helpe, and faile, or helpe on the trouble of the Saints;
but God will not. Here is a powerfull helper: men would
helpe oftentimes, but are weake and cannot, where the
enemie hath fortified himselfe with aduantages and reso-
lutions; but the Lords Name is a strong helper: if *Nebu-
chadnezzar* shall say, *Who shall, or who is able to deliuer you
out of my hands,* wee may say with the three children, *Our
God is able*: He can say to the raging sea, *Thus farre shalt
thou come, and here shall thy proud waues stay.* He can drie

Use 2.

God is a faith-
full, and power-
full, and constant
helper.

Dan. 3. 15. 17.

Prou. 8. 29.

Esa. 7. 2.

Psal. 112. 7.

Ise. 3.

Difference be-
tweene the helpe
of the godly and
wicked.

vp Ieroboams armie, stretched out against the Prophet. Finally, here is a constant helper: men are vnconstant and light: one speech or suspicion may driue away many from following Christ himselfe, and many in daies of triall slip away, and are helpless: but the Lord helpeth constantly: our helpe is euer in the Name of the Lord: hee is vnchangeable in his goodnesse toward the Church, neuer wearie of well-doing as men bee. And without this ground in the heart, men must needs *shake like trees* in the Forrest with euery winde, and feare where no feare is: but those shall not neede to feare any euill tidings, whose heart is fixed on the Lord.

Labour to be a member of the Church: stand in the way and station, in which God hath set thee: Goe on in thy holy course: keepe the way of vprightness. For in this way God hath promised helpe and protection, and thou maist expect it. Arme thy selfe, and addresse thee to beare brunts and blowes as a souldier: but feare not victorie, so long as God is neere thee, and thou neere him and his helpe. Put on patience to waite without hastemaking: though he delay helpe awhile, he denies it not. Neuer seeke to preuent troubles by laying aside integritie and good conscience. It is no way of safetie to prouoke God, nor a meanes of defence to lay aside the armour. This is the condition of diuine protection, 1. Pet. 3. vers. 13. *No man shall hurt you, while you follow the thing that is good.* Ionas would faine auoid trouble by flying from God: but God fetcheth him backe againe with a witnesse.

Here by the way note a speciall difference betweene the wicked and the godly in their troubles. One hath his helpe from heauen, others from hell, or not higher than from the earth. One from the Name of God, others against the Name of God. The wicked expect helpe one from another, and combine against the righteous, and can helpe themselves by lying, slander, violence, and turning themselves into all fashions and formes for aduantage:

tage: but the godly, expecting helpe from the name of God, keepe themselves in Gods *right waies*, and will meet with helpe onely thence.

Hos. 14. 9.

Let vs trust our selues with God in troubles as well as in peace, expecting the accomplishment of that gracious promise, *Plal. 34. 19. Great are the troubles of the righteous, but the Lord deliuereth him out of all.* If we take Gods *Name* with vs for our helpe, the number of crosses shall not foile vs, nor the power of persecutors daunt vs, nor the continuance of trials breake vs. For nothing can hinder his helping hand from his seruants. Nothing but sin separates betweene God and vs: be humbled for sinne, meete God in repentance, keepe not silence, be instant in prayer, and all shall be well. Christ is our ship: if we be neuer so tossed, wee shall not be drowned; come to him, awaken him as his Disciples, *Master saue vs*, Master of the great ship of thy Church *helpe vs, we perish*: and he will in due time stirre vp himselfe, and speake to the winde, and the sea, and there shall be a great calme.

Pse 4.

Matth. 8. 25.

The end of the third Sermon.

THE



THE ROMISH CONCEPTION.

*The Kings Ma-
iesty in his
Speech on the
gunpowder
treason applieth
this text to that
occasion.*

Psalme. 7. 14. 15. 16.

*Behold, he shall trauell with wickednesse : for he hath con-
ceined mischiefe, but he shall bring forth a lye.*

*He hath made a pit and digged it, and is fallen into the pit
that he made.*

*His mischiefe shall returne vpon his own head, and his cru-
elty shall fall vpon his owne pate*

THe occasion of the Psalme is in the in-
scription, concerning the words of *Cushi*, one
of *Sauls* Courtiers, and *Davids* accusers
to *Saul*, as if hee had beene a Rebelle, and
sought *Sauls* life. The parts of it are
three.

1 A prayer for deliuerance from his enemies, and that
God would cleare his innocency, to the 12. verse.

2 A Prophetickall prediction of the destruction of the
wicked, to the 17. verse.

3 A vow of thankfulness for deliuerance, in the last
verse.

These three verses of my Text, being part of the se-
cond generall, hauing in them two particulars : First,
that all the labour of wicked men against the Church is
but labour in vaine, in respect of their owne intent and
expectation, verse. 14. Secondly, that the labour of
wicked men is turned cleane contrary to their owne in-
tent

tent

tent and expectation, vers. 15. 16. And these things are set downe two waies: 1. In Metaphor and similitude. 2. In simple and expresse speech.

The former, that all their labour is in vaine against the Church, is expressed by a Metaphore frequent in Scripture, taken from the *trauell of a woman*. The minde of a wicked man is compared to a wombe or belly. The conception is hurtfull and mischieuous thoughts and enterprises. The cunning contriuing, carrying, and watching of fit opportunities, is the nourishing, perfecting, and preparing to the birth, while they carrie it the iust moneths: in the meane time swelling with their own presumptions, and glorying in the certaine expectation of their conceived hopes. The attempting of their enterprises is the parturition and trauell, which costs them no small paine and labour. The birth or fruite is some misshapen monster, some mischieuous impe, some treacherous Massacre, some *inuincible armie* or powder-plot, borne (as Onuphrius writes of Pope Alexander the 6. for the destruction of all Italy, so) for the destruction of all England, Scotland, and Ireland. But this monstrous shape is called a *lye*, because *mentiri is contra mentem ire* (as some allude.) When they looke vpon their owne childe, and see the vgly face and shape of it, in all the deformed members: it is not to their minde, they are ashamed and confounded, and would faine seeke some father abroad, either the Hugonots in France, or the Puritans in England, but that it is so like the fire as none can mistake the father of such a monster.

Plots of the wicked aptly compared to a womans traualle.

1 Massacre
2 Inuincible armie
3 Powder-plot
Lye in the belly

Hugonots in France
Puritans in England

The latter, that all the labour of the wicked is turned quite contrary to their owne expectation, is set downe by another similitude, taken from *Hunters*, who as they lay *snarres*, and *ginnes*, and *pitfalls*, to take the sillie creatures; euen so wicked men *digge pits*, and delue deepe, and lay their traines to winde in the godly into the destruction by them prepared: In which sense it is said of *Iosh* and *Iehoiakim*, Ezek. 19. 4. 8. that the *nations laid their nets for them, and they were both taken in their pit.*

L

But

But him selfe fallies into his owne pit which he made: that is, whatsoeuer mischief the cruell Aduersaries deuise against the godly, it catcheth themselues, whereof David had good experience: Saul layes his traine, and digs a pit against David.

I Sam 18. 21. I will giue *David* Micoll, *that she may be a snare to him*, and the hand of the Philistims may bee vpon him: and verse. 25. the King desireth no dowry, but only an hundred foreskins of the Philistims, to be auenged of his enemies, for *Saul* (saith the Text) *thought to make David fall by the hand of the Philistims: but Saul fell into his owne pit, him selfe fell by the hand of the Philistims*, Chap. 31. The Philistims pressed so fore vpon him, that they slew his three sons, wounded him selfe sore, and his owne hand also was against him selfe.

In the last verse of my Text, all this is set out in simple and expresse words, *His mischief shall returne vpon his owne head, his cruelty vpon his owne pate*, according to that in **Pro. 5. 22.** *His owne iniquities shall take the wicked him selfe, and he shall bee holden with the cords of his owne sinne.*

*Deuises against
the Church vain,
& pernicious to
her enemies.*

Doct. The wicked counsels and enterprises of the enemies of the Church, are not only vaine in respect of others but mischieuous against themselues. **Esa. 33. 11.** *ye shall conceive chaffe, & bring forth stubble: the fire of your breath shall deuour you*, In which place the holy Ghost holds the same comparifon as here: comparing wicked men to women that haue conceived, who carry and nourish the child in their wombe, and at last bring forth. But what child bring they forth with so much trauaile? Surely that which is a shame to the Parents: chaffe and stubble, vaine and vnprofitable conceits, that come to nothing. But that is not all. They bring forth a dangerous and pernicious impe, which for the most part is the death of the mother. It is a fire, which as easily consumes them, as a mighty and raging fire doth chaffe or stubble. Their own fire deuoures them. For, *can a man carry fire in his bosome,*
and

and not be burnt? Esa. 59. 5. The wicked conceiue mischief, and bring forth iniquity: *they hatch the cockatrice egges.* The cockatrice or basiliske is no sooner hatched, but it kils him with the very sight that lightes vpon it, and ordinarily it eates out the belly of the dam in comming forth. Such are the issues and fruits of cruell and mischieuous men against the Lord and his people. Psalme 9. 15. *The heathen are sunke downe in the pit that they made: in the net that they hid is their owne foot taken.*

Reason. 1 This is so because God scattereth the denises of the crasie, so as they cannot accomplish what they enterprise. Iob 5. 12. he will not alwaies let the successe be to their expectation. They consult not with God, but against him, and therefore must not prosper. Come (saith Pharaoh) *let vs worke wisely* to keep vnder the Israelites. But hee could not worke wisely enough: the more they oppressed, the more the other increased, verse. 12. They might drowne many male children, but themselues must saue Moses the Deliuerer. 2. Gods loue to his Church makes all the counsels of the enemies pernicious to themselues: for hee takes all that is done against the godly, as done against himselfe: *he that toucheth you, toucheth the apple of mine eye,* Zach. 2. 8. God hath vndertaken the care and charge of his people, and will neuer neglect the safety of his charge, nor to relecue his people that commit themselues to him; but especially when they call vpon him to turne the counsels of wicked Achitophels into folly. All the contempt and cruelty is against God himself: therefore mischief against the Church must needs bee like an arrow shot bolt-vpright. which falles vpon the head of the shooter. 3. The deuise of wicked men against the iust must needs miscary, because they set their plots vpon a slippery foundation, which will bring downe the house vpon their owne heads: namely vpon lies and falsehood. Psal. 62. 3. 4. How long will ye imagine mischief against a man? ye shall be all flaine, ye shall be as a shaken wall: *their delight is in lies.* And the whole

Exod. 1. 10.

2. Thess. 1. 6.

dixit dominus, &
iustis.

frame leanes vpon the arme flesh, or the arme of man, which they make their hope, and so lie vnder the curse of them that *make flesh their arms*, Ier. 17. 5. and withdraw their hearts from the Lord. Esa. 59. 4. *they trust in vanity, conceine mischief, and bring forth iniquity.* 4. It is most iust with God to render tribulation to them that trouble his seruants: that the most righteous law of *retaliation* might be returned on them. Psal. 62. 11. God spake it once, yea twise I heard it, that power belongeth to God, and mercy: for *thou rewardest euery one according to his deed.* How iust is it, that the Artizan of death should perish in his owne net? and, that he who breweth mischief, should drink it?

This is that iust retaliation which our Sauour threatens, Mat. 7. 2. *with what measure you mete, it shall bee measured to you againe.* If the Egyptians make a wicked decree to drowne the Israelitish children, and will needes follow them into the sea to drowne them: it is iust that themselues bee drowned with a memorable destruction. You haue heard how *Daniel* was appointed for the Lions food, but the next day all his accusers and their families were cast in in his stead, and torne in pieces ere they came to ground. You haue heard also how the same furnace which was prepared for *Sadrach* and his fellowes, licked vp and burnt (in stead of them) the accusers. Yea the Lord in this iust retaliating of euil men, hath often smitten their owne consciences, and opened their owne mouths, to cleare his righteous iudgement: as we see in *Adoni-bezek*, Iudg. 1. 7. *seuenty kings vnder my table with their thumbs cut off gathered bread vnder my table; As I haue done, so hath God rewarded mee.*

2 Thess. 1. 2.
Hystor. Eccles.
lib. 9. cap. 9

Ensebius recordeth of the cruel tyrant *Maxentius*, that comming with an armie against *Constantine* the Great: to deuie *Constantine* and his armie: he caused his souldiers to make a great bridge ouer Tiber where *Constantine* should passe, and cunningly lay planks on the ships, that when the army came vpon the planks, the ships should sinke

finke, and so drowne the enemy: but Maxentius hearing of *Constantines* approaching: in his rage rushed out of the gates of Rome, and commanded his followers to attend him: and through fury forgetting his owne worke, led a few ouer his bridge: and the ships sinking, himselfe and his followers, were all drowned. And *Eusebius* fitteth our very text vnto him, *Lacum aperuit, et effodit eum, et incidit in foveam quam operatus est, He made a pit and digged it, and fell into the pit that he made.*

This sets forth vnto vs the misery of the wicked enemies of the Church: which we shall more clearly see in foure particulars.

1 Misery: That all their paine and labour is for their owne destruction, Sinne in Hebrew is called *gnamal*, and in Grecke *poneria*: both which words signifie labour and trauell: to note the great labour, that wicked men take in committing sinne; they are euen as *women in trauell*. Ier. 9. 5. *they take great paines to doe wickedly.* Sinne is a *worke of the flesh*, and sinners are workemen, Esa. 59. 5. *weauers and spinners*: but weaue an ill web, and spin a thred of their owne destruction, euen an halter for their owne heads; as *Haman* was at charges to set vp his own gallows. Our text shews, that they wilbe at paines and trauell for their designs, as a woman that carries and brings forth a childe; but the birth kills themselves, and themselves must feelee the smart of their subtil deuises.

2 Misery: That they lue in perpetuall perill of destruction. There is not a moment, wherein they can free or secure themselves from the stroke of God: They cannot say at any time, Now we are in safety: because they are alwaies in armes against God. If they would hide their counsells from him, behold, *he sees in the darkenesse as well as in the day*, to ouerturne them all, and make *wicked counsell worst to the counsellor*. If they would combine themselves in holy leagues and confederacyes, heare what the wise man saith, Prou. 11. 21. *though hand ioyne*

Pontibus his deuoluitur est, riuos ad religiosi Principis parauerat exitium.

Enemies of the Church, subject to 4. great miseries.

Contra

5. words and 1. ph
5. words and 1. ph

Psalm. 139. 12. Malum consilium, consiliorum pessimum

Psal. 14. 4.

F

Iohn 16. 21.

Wicked to be pi-
tied rather than
enuied.

V/c 2.

in hand, yet shall not the wicked escape unpunished. All of them vnited are as easily ouercome in his hand, as one man. Esa. 8. 9. *gather ye together on heapes, and ye shall be broken to pieces: gird your selues, and ye shall bee broken to pieces.* If they would by rage and furye make quicke dispatch, and swallow vp at once the people of God, and *eate them as bread:* behold, themselues are neuer nearer destruction than when they are most violent. The Ægyptians were not more readie to kill and slay, than the waters were to drowne them.

3 Misery: That unexpected destruction comes, when they expect the sweet fruit of all their labour: when they looke for light, behold darknesse. Here this birth of wicked men is vnlike the trauell of women. *When the childe is borne, the womans danger and paines are gone, and ioy comes in the stead, because a child is borne into the world, and this makes her forget her sorow.* But in this birth, and afterward, is the greatest danger and perill, and but a beginning of sorows. *When they cry peace, peace, then comes a sudden destruction.* Balthasar was seased on euen in his cups, where there was nothing but carowling and iolity: and Amnon in his brothers house, at a feast, when his heart was most merry, was slaine by his brother; which was the issue of his incest. Little thought hee, that that reckoning awaited him.

4 Misery: That the mischief plotted against their greatest enemies recoyles vpon themselues; as a piece ouercharged, and recoyling, strikes downe the shooter, not the party aimed at. Prou. 11. 8. *The iust escapeth out of trouble, and the wicked commeth in his stead: and, the wicked shall be a rancome for the iust.* Wicked men catching the godly at aduantage are mercilesse: no pity may be vsed, no rancome will be taken for their deliuerance: therefore God takes the matter in hand, to pay a rancome for them, body for body, skin for skin, life for life, and the right owners of mischief shall enioy it.

There is little cause, why Gods people should enuie the

the prosperity of their enemies, or study for reuenge : but rather pitty them, and pray for them so many as are curable, for, their last dish will marre all the feast : little do they know what they are doing. They are twisting a cord, to hang themselves. They are digging a pit, but the earth falls on them, and passhes themselves to pieces. The bread of affliction prepared for others, themselves must eate. They (poore men) are in trauell of a viper, which must needs kill the parent : and seeing they cannot bee stopped from sin, they cannot be stoppt from the punishment.

*Vipera, q. d.
vi pariens.*

*a Viper
natant*

As little cause haue the enemies to glory in their conception. Stay a while, and behold the lineaments of the birth from top to toe, and see a shamefull and ougly visage.

I come now to the application hereof to our present occasion.

This day is this text fulfilled in your eares. Wherein giue me leaue a little to shew you, how our owne sowers of winde haue reaped the whirlewinde, and how those who travelled with wickednesse, haue brought forth not onely a lye, but an vntimely and mischieuous birth, which no sooner saw the light, but most iustly it deprivied the parents of it.

*Conception of
powder-traitors
false yet pernicious to them.*

*2. no. 10
 treason*

This misshapen monster was the Gunpowder-treason, a mother of treasons, an vnmatchable store-house of villainies, wherein *grex cum rege, ara cum focis*, Pietie and Iustice, Peace and Plentie, Religion and Honestie, should all haue been buried in one graue, and all consumed in one bonfire.

This conception pleased them well : for it was meete, that whence they receiued all their mischiefe (namely, the Parliament) that very place should be designed for their punishment, said Catesby to Winter, who wondred at the fine conceit.

*Caligbo. o
number 1000
Carabos*

They beare not their conception without much labour, and paines, and care, and cost : Great care of secrecie,

Much adoe in
this conception.

cie, that none be admitted into the Councell, but by oath and the sacrament. Great labour in many painfull iourneys, both beyond seas, and on this side, in digging the pit and the mine, night and day, many moneths together, &c. And as great cost: *Digby* hath 1500. pounds: *Tressam* 2000. *Percy* would bring 4000, and ten galloping horses, though he robbed the Earle of Northumberland for it, out of the rents of severall houses. The charge of 36. barrels of powder, wood, coale, iron in abundance, and of victuals for so many labourers and diggers. No lesse care in contriuing, and forming this mishapen monster in the wombe, and carrying it the due moneths. And all this while they swell with conceit, and dreame of nothing but disposing the kingdom, and euery mans estate. Euery thing both at home and abroad is so cunningly contriued: they make themselves sure of all. Why? the Letter saith, *God and man hath concurred to punish the wickednesse of these times.* And to the Lord, *Retire your selfe into the country, where you may expect the event with safetie: for though there be no appearance of any stirre, yet I say they shall receive a terrible blow this Parliament, and the danger is past so soone as you haue burnt the letter.* And in the country, the night before the day designed to be our doomes-day, they boldly entred into a stable, and tooke away great horses, which they made account of, as their owne by their owne Law, now the Lawes were blowne vp. And Sir *Nimrod Digby* appoynts his hunting match that day, to surprise the Lady. They haue their Proclamations readie, and all cocklure. Thus haue they conceiued mischief, and these Digbyes and diggers haue digged a pit with a mouth as wide as hell, to swallow vp three great kingdoms at one morsell; and haue carried the conception the full moneths.

Now to the Birth. For, what (saith *Percy*) shall we alwaies talke (Gentlemen) and neuer doe any thing? But what doe they? *They bring forth a lye: a vaine worke they haue in hand: God scatters their device. They plot destruction*

Much adoe to
little purpose.

destruction against all the godly in the land; they cannot hurt one of their haire. Nay worse than so; the pit they haue digged falls on themselves. These hunters hunt the liues of others, themselves are hunted and taken. The powder they lay for others, blowes vp themselves. And this is worth the obseruing, that *Catesby* first deuileth the powder-plot, and his owne powder first burnes himselfe; he first thwarted, and was maimed, and after killed together with *Percy* by one bullet shot with powder. Others consenting were many slaine with shot and powder, yea euen those whole liues were desired to be spared for further vse: yet Gods iustice brought their owne deuice on their heads. One of them (as *Faux*) was so rorie he could not blow vp himselfe: he would haue thought it a benefit, if it had been no worse with him than he had intended to others. Another (as *Winter*) seeing the vgliness of this monster, was so confounded, as he professed, that his fault (for the temporall part) was greater than could be forgiven: and confessed hee saw too late, that such courses please not almighty God. All of them, in case it had been done, purposed to disauow it for the foulness of it, till they had power enough to make their partie good: and counted it an action worthie to be laid vpon their greatest enemies, whom they termed Puritans. Yea God opens their owne mouthes against themselves. *Winter* professeth before hand, that if it should not take effect, the scandall would be so great, which the Catholike Religion should susteine by it, as not onely our enemies, but our friends also (saith he) would with good reason condemne vs.

Thus we see the truth of God, and his iustice: for hee hath said, *Woe to thee that spoylest: shalt thou not be spoiled?* Ye see how iustly he that takes the sword, perissh by the sword. Here is iust, *Agags* case, *Thy sword made many childlesse, and Gods sword shall make thy mother childlesse*.

See also what little cause we haue to trust Papists, who dare attempt such deuices for the reliefe of the Catholike cause, as all of them confessed this was. Must your Reli-

*Sepe in magi-
bro's scelera re-
dierunt suos.*

End of b

*Catesby
was first
with the
plot also
had wrote on
the wall
Hano*

Winter

Esa. 33. 1.

Matth. 26. 52.

1. Sam. 15. 33.

Canst not

Treason not accidental, but essentiall to Romish religion.

gion be thus relieved? It hath euer so been: and so neuer was from the Lord. *Obiect.* Why doe you impute this to our Religion, being the error of a few infortunate Gentlemen? *Ans.* If it were onely the error of their nature, (to vse the Kings Maiesties distinction) it were the more tolerable: but it is the error of their Religion: And most truly hath his Maiestie shewed, that no other Sect of Heretickes (not excepting Turkes, Jewes, Pagans, or they of Calicute) did euer by the grounds of Religion maintaine, that it is lawfull or meritorious to murder Princes or people for the quarrell of Religion; but onely Romish Catholikes.

This doctrine they would as impudently deny as they doe other. The light makes them ashamed, and so they denie their owne doctrines. They will denie, that the Pope properly pardoneth sinnes, or that they teach it. They will as impudently denie, that euer Pope had a bastard: that euer a woman was Pope, and an hundreth such, which their owne chiefe writers auow. But let vs know, that religion, which is set vpon lyes, and held vp by lyes, by conceiuing mischief, and bringing forth lyes, to be fitter for Antichrist, than for Iesus Christ, or Christians professing his name.

And now, seeing the wicked are fallen into the pit they made, and the powder they laid for vs, hath blowne vp themselves; let vs conclude with the next words of this Psalm, *We will praise the Lord according to his righteousness, and sing praise to the name of the Lord most high.* We will set forth his righteousness and faithfulness, in keeping his promises, and in sauing the liues of thousands of his Saints, destinated to death, as sheepe to the slaughter.

The end of the fourth Sermon.

THE



THE ENGLISH GRATVLATION.

Psalm. 126. 3.

*The Lord hath done great things for us, whereof wee re-
ioyce.*

His Verse is the marrow of the whole Psal.
occasioned by the returne of Gods people
out of Babels Captiuitie into their owne
Country: who neuer receiued lesse fauours
than this, without thanksgiuing. Vnto
which duty of praise the better to prouoke themselues,
they amplifie the benefit, verse. 1. and make it great in
their eyes and hearts, as it was in it selfe; so great and in-
credible, as when God brought it to passe, they were
as men in a dreame, thinking it rather a dreame, and a
vaine imaginatiō, than a reall truth or action. 1. Because it
was so great a deliuerance, from so great and lasting a
bondage, it seemed too good to be true. 2. It was sud-
den, and unexpected, when they little thought or hoped
for it. Thus the sudden, and unexpected newes of Iosephs
life made *Iacobs heart sayle him*, that he could not belecue
the relation of his sonnes to be true. 3. All things seemed
desperate, nothing more vnlikely, or impossible rather:
for indeed, the godly themselues, sticking so much to sense
cannot so well weigh the great workes of God in the

M 2

fcoales

psalm 126

Gen. 45. 26

scales, or with the weights of God, as they should. 4. The manner was so admirable (without the counsell, helpe, or strength of man: nay, it was beyond and against all humane meanes;) that they doubt whether these things be not *somnia vigilantium*; the dreames of men that are awake. For so we read in Act. 12. that Peter being in prison, the next day to be brought forth to death, slept betweene two souldiers; and the Keepers before the doore: but was led out by an Angell, and with him passed sundry gates and streetes; verse 9. yet Peter knew not, that it was true which was done, but thought it had beene a dreame, and that he had seene a vision. It was so incredible, so unexpected, so suddaine, so immediate a deliuerance, that he could not belecue it.

But as Peter being come to himselfe, said, Now I know for a truth that the Lord hath deliuered me, vers. 11. so this people of God knew it was more than a dreame, euen a reall deliuerance, and could not but expresse their ioy, as men doe when they laugh. But as the cause was abundant, so they say they were filled with laughter, vers. 2. Nay, the Gentiles themselues obserued the benefit, and preached it, euen the enemies could obserue a speciall worke of Gods power and fauour for them, vers. 3. And should they be behinde the Heathen, and not with full heart and mouth celebrate the benefit? Should God lose his glory by his owne people, whom the benefit concerned, and finde it among the Heathen, who were but lookers on? No: and therefore they proclaime it in these words, *The Lord hath done great things for vs, &c.*

Wherein we may consider these foure particulars.

1. The Author or Agent, *the Lord.*
2. The Worke or Act, *hath done great things.*
3. The Persons for whom, *for vs, his Church.*
4. The Effect, *whereof wee reioyce.* Of these in their order.

I. The Agent is the Lord: vers. 1. the Lord brought back the captivity of Syon. It was a diuine worke, passing not

ἀνὰ τὴν ὁδὸν
 αὐτῶν. Plato.

Dream

ἡ γὰρ αὐτῶν ἡ ἀπολύτῃς
 ἡ γὰρ

not humane power onely, but humane apprehension: for it was not very easie to conceiue, much lesse to effect.

Obseru. All deliuerances of the Church are the works of God. What meanes so euer he vseth, himselfe is the principall Agent: and of it, it must be said, *Digitus Dei est hic, This is the finger of God.* For 1. the helpe of man is vaine, 2. God onely hath promised deliuerance, and will be depended on, 3. the glory of deliuerance belongs to no other, Psalm. 50. 15. *Call vpon me in the day of trouble, and I will heare thee, and thou shalt glorifie me.*

II. The worke, *great things.* The Lord is a great God, and great things beleeue him: Psalm. 135. 5. *I know the Lord is great;* and he doth great things. 1. To manifest the greatnesse of his power, aboue all creatures. 2. That there may neuer want some great occasions of praising and glorifying his Name. 3. That our eyes may be lifted vp aboue humane counsels, and not fixed on inferiour things, when we see euents which could be welded by nothing but an Omnipotent and Diuine hand.

III. The Persons for whom these great workes are done (*for vs*.) Great are the workes of God, seene in the Creation and Gouernment of the world. But the greatest workes of all hee doth for his Church. 1. Hee hath chosen them to be his people, and selected them from all nations of the earth, to be apeculiar inheritance, and his owne possession of all the earth. 2. He hath made his residence and abode with her, as hee hath with no other society of men in the world. 3. He hath made vnto her all his gracious promises, and giuen the custody of his word to her, and to no other people of the earth. *He hath not dealt so with euery nation, neither haue they knowne his lawes,* Psal. 147. 20. 4. Hee hath taken vpon him the defence of his Church, as of no other people, to be as a shield, or as a louing and carefull Husband of his deare and faithfull Spouse. 5. He hath giuen her such experience of his prouidence and protection in many meruailous deliuerances, both for soule and body, as no people

All safety of the Church from God.

Gods greatest workes are done for the Church.

1. Election.

2. Habitation.

3. Ministration.

4. Tuition.

5. Sweet sensible experience.

Namely for the
Church of the
Iewes.

1. Sam. 4. 21.

The instances of
Gods great care
in preserving the
Iewes.

Exod. 1. 10.

euere had the like; to the perpetuall ouerthrow of all her aduersaries.

These and the like great workes in generall, the Lord hath done for his Church.

Looke now vpon *Israel*, who vtters the words of our Text: what *great things* God hath done for them, both in generall, and in this speciall.

For the generall: 1. *Israel* was Gods elect, *his sonne*, Exod. 4. 22. *his first borne*, more loued, more priuiledged than any; *his treasure*, *his portion*, Deut. 32. 8. 9. *To him belonged the adoption*, Rom. 9. 4. and *hee was not numbred among the nations*. Hee is select and chosen out of all the world. Hee must haue the promises; Of him are the Fathers; and of him is Christ, *God blessed for euere*. 2. God dwelt in *Israel*. Of *Beniamin* it is said, that *the Lord dwelt betweene his shoulders*, Deut. 33. 12. With him was the Arke, and *the glory*, Rom. 9. 4. and when that was taken, *the glory departed from Israel*. He dwelt at *Salem*, and his *Tabernacle was at Syon*, Psalm. 76. 2. God is present euery where, but dwels onely in his Church. Of Syon it was said, *There will I dwell*. 3. Their Lawes & ordinances were meerely from God: *theirs was the Couenant*, Rom. 9. 4. The Tables of the Couenant, written with Gods owne hand, and deliuered to them. And *the giuing of the Law*, that is, their Statute-lawes & Iudicials were not enacted by men, but came from heauen: In which respect no nation was so honoured, Deut. 4. 7. 12. *Was there euere any nation, to whom God came so neere, and spake out of the fire, &c?* 4. Their preservation and protection was a *great worke of God*: as we shall see in some instances.

1. *Great* was his care to send them into Egypt, by reason of the famine, that they might encrease in a fat land: *but he sent a man before, euen Ioseph*, to prouide for them the fattest of the land, Psalm. 105. 17. 2. *Great* was his worke of preservation in Egypt vnder that extreame tyrannie of *Pharaoh* and the Taske-maisters, who could not *worke wisely enough* to keepe them vnder, but, the more they

they oppressed them, to diminish them, *the more they encreased*, so as of seauenty soules in 120. yeares the encrease was 600000. men, besides women and children. Plal. 105. 24. *Hee encreased his people greatly, and made them stronger than their enemies.* 3. Great was his worke in drawing them out of Egypt: to which purpose *hee sent Moses his seruant*, (miraculously drawne out of the water) and *Aaron whom he had chosen*, vers. 26. By whom he wrought those *mighty signes and wonders*, vers. 27. of darknesse, blood, frogges, lyce, haile, caterpillers, the death of their first borne, &c. Insomuch as the enemies loaded them with rich iewels and eare-rings, and hastned them out of the Country. God would not haue his seruants goe without their wages for so hard labour, which the Egyptians had not considered. Besides, hee will haue them to haue somewhat away, to bestow and conferre for the vse of the Temple. And when *Pharash* pursued them, so as they saw no way to escape him, God gaue them a *great deliuerance* through the sea, and him a great and miraculous ouerthrow. Such a worke God neuer wrought for any people. 4. Great was his prouidence and protection of them in the wildcrnesse, where hee led them forty yeares: first, guiding them by a strange pillar of a cloud by day, and of fire by night in all their iourneyes: secondly, feeding them with Mannah from heauen (in which were a number of miracles) and refreshing them with water out of a rocke: thirdly, couering their bodies with the same cloathes forty yeares together, which did not teare by wearing, not so much as their shooes: fourthly, fighting their battels for them, suffering no man to do them harme, but rebuking euen Kings for their sakes: fifthly, when hee had his people alone, hee prescribes his whole worship, concerning holy things, holy persons, places, and times; reareth vp a stately Tabernacle for his owne presence; in it placeth a glorious Arke, whence he immediately gaue answeres and directions by *Urim* and *Thummim*, and accepted sacrifices, by fire immediately from

Vers. 12.

Moller.

Exod. 14. 31.]

from heauen: all testimonies of his immediate presence.

5. As great was his care and prouidence in bringing them into the land of Canaan, casting out all their enemies before them, raising vp *Ioshua* to leade them in, and after him Iudges and Kings, *Sampson*, *Deborah*, *David*, *Salomon*, and their successors euen till their Captiuitie in Babilon. He gaue them a goodly land and fat, flowing with milke and hony. In it were vineyards which they planted not, and houses which they builded not. Hee gaue them a city which was on earth as the sunne in heauen, the eye of the world, an earthly paradise, the seat of their Princes, and Metropolitan of Iudea, containing an hundred & fifty thousand men, the inhabitants. In it was a Temple, the bewtye of the whole world, and the glory of the earth: *Thither the tribes went vp twice in a yere*, to worship the Lord, *Psal.* 122. 4. In it were the Colleges of Priests, at whose mouth they were to require the Law, *Mal.* 2. 7. In it the thrones of iustice were erected, *Psalme.* 122. 5. In a word: *Great and glorious things are to bee spoken of this Citie of God* *Psal.* 87. 3.

Thus the Church in Israell might well say, *The Lord hath done great things for vs.* But, she need not cast hir eyes so farre back. Here is one great worke in steed of many great things, as which indeed hath many great things in it: on which, while she fixeth her eyes, she counts she hath matter enough of reioycing.

WIV. For God hauing now reuenged the impiety of the Priests and Princes, (who had not only profaned his Land, Temple, and worship, with Idols, but had filled all the corners of the land with innocent blood by *Nebuchadnezzar* King of Babel, called the scourge of God, for the space of teenty yeares;) It plealeth him now to returne in mercy to his miserable people. For he neuer striketh but withal prouides a remedy, alwaies in iudgment remembring mercy.

And in this their Returne there was great cause of ioy being so great a work of Gods mercy. For i. God seemed

med now to forget the causes of their Captiuitie: their idolatry, their contempt of his Ministers, with other heinous and foule finnes, which brake out so farre that *there was no remedy.* 2. Cron. 36. 15. But now he graciously returneth: therefore certainly those finnes are forgiven them.

2. They had now a long time beene exposed to all the enemies wrath, who had vnmercifully oppressed and slaine them, and cruelly dasht their infants braines against the stones, carried them farre from house and home, among heathens, and strangers to them and to the Couenant: & strangely vsed them, not suffering them any house or harbour, but let them spend their time in *weeping by the waters side*, exposed to all iniury of winde and wether, of men and beasts. But now, as health is sweet after a long disease, so is liberty after a long bondage. Here is great cause to reioyce for temporall freedom from corporall misery.

3. Their shame and reproch in captiuitie was infinite: the Adversaries on one hand insult and call for their *Hebrew songs*; on the other hand, their Citie Babel whither they were carryed, being the Metropolitan and head of the Monarchy at that time, all the people of the knowne world resorted thither, and carryed into all Countries the Iewes reproch. But now the Lord hath remoued their shame, and published from thence to all the world, their glorious deliuerance.

4. In Captiuitie they were but *cines mundi*, men of the world, but now they are *cines ecclesie*, members of the Church: that Countie being a testimony to the godly, that they belonged to Gods Couenant, and to that heavenly Canaan, of which that was a type. Now their Captiuitie was an abdication from the familie of God: and being spoyled of these good things, how could they thinke, but that they were cast out from God, from the Couenant, from heavenly Canaan aswel as earthly? But now they are receiued againe into the family, and

N

people

Returne out of
Babilonish Cap-
tivity, great
matter of re-
ioicing in 5. re-
specks. 1. Sins
pardoned.
2. Misery ex-
pounded.

Psalme. 137. 2.

3. Ignominy
chased. vers. 3.

4. Inheritance
restored.

5. Religion ad-
vanced.

people, and Country of God; their title to heavenly Canaan is renewed; and for this they *reioyce*.

5. Whereas the Babylonians had robbed the Citie, but especially had defaced and burned the Temple, profaned both it and all holy things, and set vp the *abomination of desolation* in stead thereof; (that now, where God was worshipped of his owne people according to his will, the diuell was worshipped by Heathens and Infidels :) Now the Lord hauing raised Syon out of the dust, hee hath reared his Temple, and his Worship againe: hee hath cast out the filth and pollution, by which they defiled his Temple: hee hath set vp againe the shining lights in the Temple, standing up in golden Candlestickes: hee hath set the sweet-bread on his Table: the booke of the Law is restored againe: and the holinesse of the Lord shines againe in all his ordinances. God enioyes his worship and glory. They enioy their land and peace, and sit safe vnder his protection, as in times past. And these are *the great things*, whereof *they now reioyce*.

Now to the application.

This day are these things performed in our eares, who may truly say with the Church of Israel, *The Lord hath done great things for vs, whereof we reioyce*.

As great things
done for Bri-
tains as for Is-
raelites, if not
greater.

We will not goe so farre backward (as if time would giue leaue, we might :) to compare the Lords generall mercies to vs with theirs, wherein we are not inferiour; giuing vs a land as rich, more large; peace more stable; Kings and Princes, as Saviours and Iudges, leading vs along to Canaan; the couenant of grace as peculiar, more sure to vs than to them. What Oracles had they which we haue not? yet we haue what they had not. Had they worship in shadowes? we haue it in substance. Had they good things in promise and expectation? we in the very thing, and full accomplishment. Christ was to come of them: but he is come vnto vs. I will only speak of our deliuerance from Babylon, of which the Church here speaketh.

That

That Rome is Babylon, the learned Iesuites themselves cōfesse. And if they did not, we could easily shew, that one egge is not liker another, than Rome is to Babylon. As in this Collation. 1. Babel was the great Citie, that must rule ouer all nations, Gen. 10. 10. And Rome is the great Citie, that must rule ouer all Cities and Churches: her Bishop must be Head and Monarch of the Church, and *set himselfe aboue all that is called God.* 2. At Babel was the first *confusion of tongues*, Gen. 11. 7. In and from Rome is the confusion of tongues, and of errors, one not vnderstanding another in the word, or sacraments, or other their seruices: All is in a strange language to them. 3. At Babel was horrible superstition and wickednesse, in Priests and people, and thence it spread all abroad. Rome is a sinke of superstition and filthinesse, and all nations haue drunke of her cup, and beene made drunke with her horrible enchantments and wickednesse. 4. Babel held the Church in slavery seauenty yeares: so the Church of Christ hath beene oppressed a long time vnder the tyrannie of the Romish Church. 5. Babel robbed and spoyled the Church of her treasures, and the Temple of God, and horribly polluted it. Rome hath robbed the Christian world of infinite treasures by fraud and deceit, selling for millions that which was not worth the dust of measseet. And the Church by her hath beene robbed of the word, the Sacraments, the offices of Christ, and most comfortable doctrines, the chiefe dowry and reuenew that Christ her Head gaue her. 6. Babel most miserably intreated the Church: Psalm. 137. 1. *Her eyes did nothing but drop downe teares day and night.* And she provided a furnace, to cast such in as would not worship the image, Dan. 3. 6. All bookes and writings of the Church are full of the bloody cruelty, by all instruments of cruelty, and all plots of cruelty, in the Romane Church, both the head and the members.

Now that our deliuerance from Romish power and plots is as great a work to reioyce in, as this of Israel from their

Rome termed
Babylon in 6. se.
semblances.

Roma tuum vo
men terris fata
le legendis.
Episcopus Occu
menicus.

Palls, Agnus
Dei's, Indul
gences, &c.

Deliuerance
from Rome as
great as that
from Babylon:
5. instances.

their captiuitie, is easily proued.

1. God hath broke the yoke of the King of Babel, the Romish *Nebuchadnezzar*, from off our neckes, when we lay among the pots, by that great *Cyrus*, King *Henry* the 8. who thrust out the Pope and Papall power, cut the sinewes of their strength, cast out the Canaanites that were in the land, pulled downe the dens of theeues and robbers, and set his people to build an house for the Lord God; of Israel: As great a worke as euer the people of this nation saw either attempted or executed. All the Kings before him durst not meddle; well they might mourne vnder their bondage, and murmure at the Oppressor; but did nothing, because they durst not.

2. When *Cyrus* had begun the worke, *Darius* commanded it to be finished and performed, *Ezra*. 6. 1. Euen so what King *Henry* had begun, young *Darius* *Edward* the 6. (as another *Iosiah*) finished to good purpose. For as *Darius* made a decree for the house of God in Jerusalem, both for the building of it, and for the rendring of the vessels of the house of God, of gold and siluer, which *Nebuchadnezzar* had taken out of the house of God, *vers*. 3. 9. So this *Edward* of blessed memorie (imitating *Darius*) in the first yeere of his raigne proclaimed the aduancement and building vp of the worship of the true God in a true manner, and brought in the vessels of gold and siluer, which Romish *Nebuchadnezzar* had taken away. He set the lights in the Temple againe, in many shining candlestickes. The Sweet-bread was set againe on the Table of the Lord, and the Cup of Christ his precious blood, which had been stollen away by those theeues, was now found, and comfortably restored to the owners. The booke of the Law was found, and restored againe into a knowne tongue, as in *Iosiah*s time by *Hilkiah* the Priest. The sweete siluer sounding Trumpets sound continually in our eares, in daily preaching the blessed word of God. The holy Arke a signe of Gods presence dwels againe among vs, and Dagon is fallen before

King Edward
the 6. another
Cyrus, or *Darius*.

fore it; the house of *Baal* and his vestrie destroyed; his groues cut downe and grubbed vp. Are not these great workes, which the Lord hath done for vs, wherein wee must reioyce?

3. After this, for the vnthankfulnesse of this land, as the building of the Temple was hindred for a while by *Sanballat* and *Tobiab*, so in the daies of *Queene Mary* this great work of God was interrupted: in which time, what the Babylonians could not conquer by Scripture, they could subdue by torture: and now fire and sword was the Catholike and inuincible argument: that the new Romanists might not degenerate from the old bloody Romans their fore-fathers, whose measure they filled to the full. For in lesse than five yeeres, three hundred of the faithfull seruants of Christ, without respect of Nobilitie, degree, learning, grauitie, sexe, age, or naturall humanitie, were in our Countrey burned to ashes. But God had no delight in that bloody Religion: It is as great a worke of mercie as any of the former, that he made it as short as bloody. For if violent things and times should continue, the world could not.

And behold a greater worke which the Lord hath done for vs, whereof wee reioyce: in raising vs vp our ancient *Deborah* of England, neuer-dying *Elizabeth*, the wonder of the world, and mirrour of nations: who quickly quenched those hot and furious fires, and her selfe being brought from a prisoner to a mightie Prince, opened the prison-doores, and deliuered them that were appoynted to death. Now were the castles of their superstitions and hopes, cast downe again, and made euen with the ground. What great workes God did for her, and vs in her time, were too long to recite: how she out-stood the curses and Bulls of the Romish *Nebuchadnezzar*, and saw in her time seuen of themselves tumbled out of their pretended chaire of *S. Peter*: how wonderfull her many deliuerances were, from many hellish treasons, deuised by the armie of Priests, sent from the King of pride, and attempted

Queene Elizabeth
Englands
Deborah.

Seven Popes died
in the reigne of
Elizabeth.

88

Christ in all that
fight shew
himselfe a Lu-
theran, said the
Turke.

by the Romish Captaines of that great *Nebuchadnezzar*. How the Lord went out before our Armies, and as in the daies of Israels *Deborah*, so of Englands *Deborah*, hee made the sea and windes fight for vs, and by his owne right hand got vs the victorie: that memorable yeere and ouerthrow of 88, shall be a perpetuall witness so long as the world standeth, how God himselfe fights against that Religion, which so furiously fights against him. How she iudged and ruled in peace, honour, and happinesse fise and fortie yeeres, to the honour of God and his Gospell, and terror of all enemies: and in the same peace and happinesse exchanged her earthlie with an heavenly and cuerlasting crowne of glory.

4. A great worke of God it was for vs to reioyce in, when at her decease the enemies who had long looked for a day, found it the day of their greatest disappoyntment: whilest the Lord, setting himselfe for our good in our gracious King and the fruitfull plants, renewed all our prosperitie, gaue vs a new tenure of the Gospell, and a new hold of our peace and liberties: of whom we may say as was said of *Dauid*; *He is the light of Israel*: and of *Iosiah*; *the breath of our nostrils*: who by his power and pen hath shewed himselfe a *Defender of the true Faith*.

5. To come to the great workes of this day. That these Babylonians might keepe their hands in vre, what foule and desperate designs haue they attempted against the life of the Kings Maiestie, our gracious Soueraigne? For while this light of Israel remaineth, impossible they thinke it is for their *kingdome of darknesse* to preuaile.

Among other deuises, that shame of Popish Religion, that hideous gunpowder-treason, shall neuer be put out from vnder heauen. In which were many great workes of God for vs Englishmen: whether wee consider the greatnesse of the danger, or the greatnesse of the deliuerance.

First, consider the greatnesse of the plot: the greatest mischief that euer was, wanting a fit name to expresse it, vnlesse

Younger brother
of the
King of
England

vnlesse you will call it a *Catholike villanie*: a plot of greatest and vniuersall danger to vs, of greatest triumph to the Aduersarie. Here the head and taile, branch and root, one and other, Prince and people, Nobles and Gentry, old and young, Papists and Protestants, should haue been destroyed together. For as Duke Medina said, his sword knew no difference betweene Catholikes and Heretikes, no more should this hellish or hell-fire, which it was a sparke of.

Besides, the secret carriage and contriuing of it made it most dangerous, more dangerous than the Babylonish captiuitie: for the Babylonians dealt *aperto Marte*, there was some hope of safetie either by prayer, or power, or truce, or preparing against them, there a man knew his aduersarie: but here is a crueltie digged out of the depth of darknesse, all of them sworne to secrecie, yea the Sacrament was a seale of their wickednesse, sworne brethren in euill, at league among themselves, but no more league for vs to be expected than from hell it selfe.

Here we might say as Hanniball sometime said of two Roman Captaines, one working by power, the other by policie; *Magis se a non pugnante Fabio quam a pugnante Marcello sibi metueret*: Wee are more afraid of slie and quiet Papists, than of boysterous armed Turkes.

How these plotters would haue triumphed in y fact, as the Babylonians ouer Israel, *Sing vs now one of the songs of Psal. 137. 2.* Syon, we may well perceiue by their glorying in the hopes of it; God and man (saith the Letter) haue concurred to punish the iniquity of the time, and, The danger is past so soone as you haue burnt the letter, and They shall receiue a terrible blow this Parliament. Happy were we, that they reckoned without their host, and so came to another reckoning: else had the Funerals of England been their sports and merriments. How should this Act haue been canonized and registred in the Popes Calender, amongst the most Heroicall facts that euer were attempted! For, if treason against the person of one King was

*In the Medina
flood from the
Admiral's ship
in the 16th*

Ce 16. 45. 5.

*Sancti
of the
Lords
of the
of the
of the*

*God
rom
pale*

*Factum
mirabile, &c.
Rex Francorum
occisus per ma-
nus monachi.*

so extolled, how would this haue been aduanced, being against the King, Prince, State, and three whole famous Kingdomes! *Guignard* the Iesuite tearmes the act of *Iames Clement* in murdering *Henry* the 3. of France with a poisoned knife, which he thrust into his belly, an *Heroicall act*. The Iesuites of France terme it a *gift of the holy Ghost*: Nay Pope *Sixtus* the 5. in a solemne oration made in the Consistory of Cardinalls, (Decem. 11. 1589.) compared the treason of that cursed *Dominick* with the act of *Eleazar* or *Indib*; yea a farre greater worke, a rare, a notable and a memorable act, that a Monke, a religious man, had slaine the vnhappy French King, in the midst of his host: An act not done without the prouidence of God, and the assistance of his holy Spirit.

Oh hellish blasphemies of vnering Popes, not iustifying only, but abetting and extolling most hainous treasons, against y^e highest powers on earth! oh blasphemous beasts teaching men that God is a murderer of Kings and Princes! How then should this fact haue been eternized if it had succeeded! And, if there were such reioicing at Rome by publike professions, bonfires, shooting of ordinance, and present publishing of a libelle, by the Pope & his Cardinals, hearing tidings of that perfidious and bloody Massacre at Paris, anno. 1572. in so much as the Cardinall of Lorraine gaue him a thousand Crownes that brought the first newes of it: What publike ioy in Rome, what Masses, processions, triumphs, and gifts would there haue beene, if this stratageme had had successe.

Bellarmin in his letter to George Blackwel Arch-priest of the English.

Bellarmin shall not deceive vs, who tells vs in his Letter to the Arch-priest, that it was never heard of from the Churches infancy vntill this day, that euer any Pope did commaund, that a Prince (though an hereticke, or ethnick, or persecutor) should be murdered; or did approue the fact when it was done by another. This is a lewd and vnconscionable vntruth: vnlesse we conceiue he meanes, that it was neuer heard by those who were deafe and could not heare

heare: As by a *Iesuiticall Equivocation* it may well be construed.

I conclude this point with the speech of *Agis* to an euill man, asking him who was the best Spartan: his answer was, *Qui tui dissimilissimus, He that is most vnlike thee.* So is this to be a good Catholike, nay he is the best Catholike, who is most vnlike these Catholikes.

Wee see our danger, and how great it was.

Now secondly, let vs see, how the worke of God is as great in our deliuerance, both for the *Matter* and for the *Manner* of it.

I. For the *Matter*: we were deliuered from great euills, to great good things.

First, we were deliuered from a *terrible blow*: A deadly blow to King, Queene, Prince, Nobles, Iudges, Bishops, Counsell, Gentry, Commons, all. A deadly blow to all Lawes and Law makers, to iustice, peace, titles, tenures, records, and the whole Common wealth. These Babylonians had sacked and spoiled all the Land. A terrible deadly blow to religion, piety, the Gospell, the Word, the Sacraments. These Babylonians would haue rased downe the Temple to the very foundations of it, and carried away all the vessels and rich ornaments of it. *The waies of Sion should haue mourned, because none could come to her solemne feasts.* Lastly a terrible & deadly blow to all Louers and Professors of religion within the whole Land, which (as the traytors) should haue beene drunke with the innocent blood of the Inhabitants.

Lament. 1. 4.

Secondly, wee were deliuered from a *terrible day*, like the day of the Lord which shall burne like an oven, Mal. 4. 1. A terrible day, wherein the frame of the world should haue seemed dissolued, the sunne should haue beene turned into blood, the earth should haue opened her mouth and swallowed the inhabitants, the aire should haue been darkned through the blacknesse and lamentation of that day. A dismal doomesday of England, a

day of fire and brimstone had that fifth of Nouember been, if the fire-workes of these fire-brands had pre-uailed.

Thirdly, wee were deliuered from a terrible tyrannie and yoke, to which that of Babel was altogether incomparable. 1. *Spirituall*: our glory had beene gone, and we might well haue been called *Ichabod*: In stead of our Arke wee should haue had the *abomination of desolation* set vp, the horrible idoll of the Masse, ignorance worshipped as a god & mother of deuotion; Preaching hindered; Preachers martyrd, & al worship in an unknowne tongue: an ignorant & rascall sort of greasy filthy Priests; & a doctrine, which is a very *mystery of iniquity*. 2. *Temporall*: Answerable to their tyrannous doctrine is their tyrannical practise. The whole world satisfieth not their couetousnesse, nor all the harlots in the world their filthinesse. Look where that religion is stable: it is haue not swallowed euen the fat of the Land. And what Nobleman dares meddle with a base hedge-Priest? And for their practise is not behind their positions, and in both, Turkes and Canibals are behind their cruelty. One of themselves writes, *It had bin better the poore Indjes had bin giuen to the diuels in hell, than vnto them*: and themselves professed they would neuer come in heaven, if the Spaniards came there. Well hath his Maiesty obserued, that not the Turks, Tartars, or they of Calicut who worship the diuell, do lay such principles of cruelty in their Doctrine as Papists doe.

Wee see the greatnesse of our deliuerance, *privately*: now see it *positively*.

In one word: The good things wee are restored vnto, are, the fruition of God and his Christ, in his holy ordinances, with the Gospell of peace: to the peace of our Countrey; vnder our peaceable Gouvernour; new leases of our liberties, lands, callings, liues, and all that heart can desire.

III. The *Means* or means of our deliuerance was together

2. Thess. 2. 7.

*Eius auaritia
totum non sufficit
orbis: Eius lux-
urie meretrix
non sufficit
omnis.*

together wonderfull. 1. It was easily brought about, not by millions of gold and siluer, not by the power or wit of man. 2. It was done mightily, not by the diuell (as *Faux* blasphemously spake) but by the immediate worke of God: though, as *Cyrus* had some glory of the Babylonish deliuerie, so our *Cyrus*, our gracious King had worthily some glorie of his princely care and watchfulness in this discouerie. 3. It was done seasonably, in the very due time, when all was ready, & the conception was euen in the birth. 4. It was done to their own confusio: detected by themselves; their hands that should haue acted it, detected it by writing. Discouered against themselves: mischief returned on the heads that deuised it: they fell into the pit that they digged for others: death intended against their brethren, caught themselves, and that by their owne powder. All this to the vtter confusion of their Religion, as we haue heard *Winter* himselfe fore-telling.

Therefore let vs reioyce in this great worke of God, as his ancient people in this place. For why? The greatest rage of the enemie is turned to his greatest praise: Psal. 76. 10. *Surely the wrath of man shall praise thee*: both in his glorie and his Churches deliuerance. And what is the end of all Gods great deliuerances, but to praise his name, and glorie in his praise? Psal. 106. 47. Is not ours the benefit? Haue not wicked men seene and felt, that God hauing chosen our land to dwell in, will not easily be cast out of his lodging? and will not this coole their blood, and daunt their spirits from the like enterprises for time to come? Doth not this hazard thus happily diuerted make addition to our strength and peace? Oh blessed be God, euen the Father of our Lord Iesus Christ, who for his owne sake, by his owne hand, hath heaped vp our happinesse. He that is mightie, hath done great things for vs, and holy is his Name. Oh praise we the Lord; for he is good, for his mercie endureth for euer. Holy Father, knit our hearts vnto thee, that wee may feare thy great

Handwritten note:
A more ready
and more joyful

Handwritten note:
Winter's own
language for praise

and dreadfull Name. Teach vs to be truly and vnfainedly thankfull to thy holy Maiestie, for this daies mercies, and all heretofore: that so we may receiue the continuance of thy fauours to our eueraſting comfort, and euermore reioyce in thy great ſaluation. Bleſſed be God.

FINIS.